

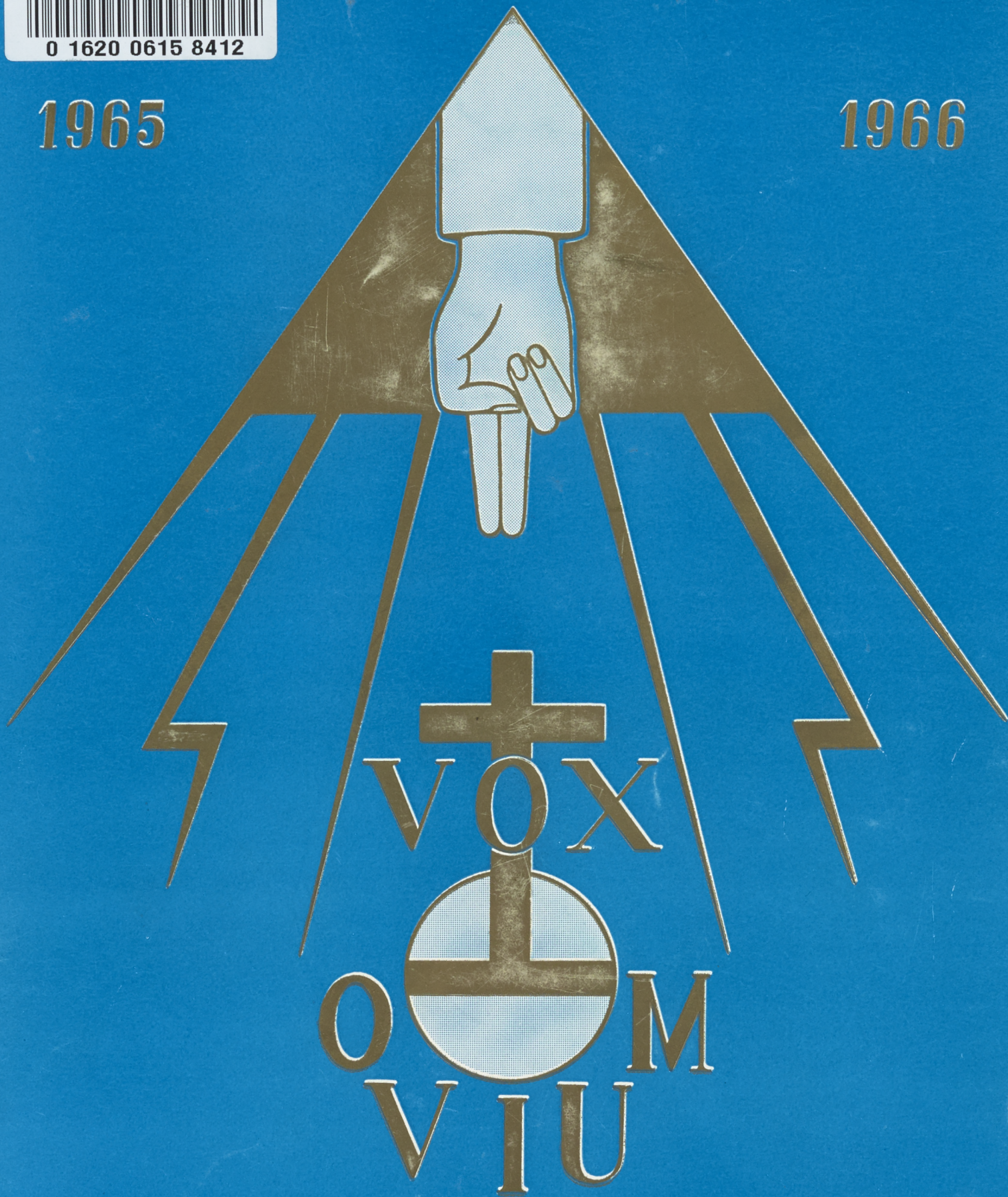
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*As The Father Has Sent Me
So I Also Send You*

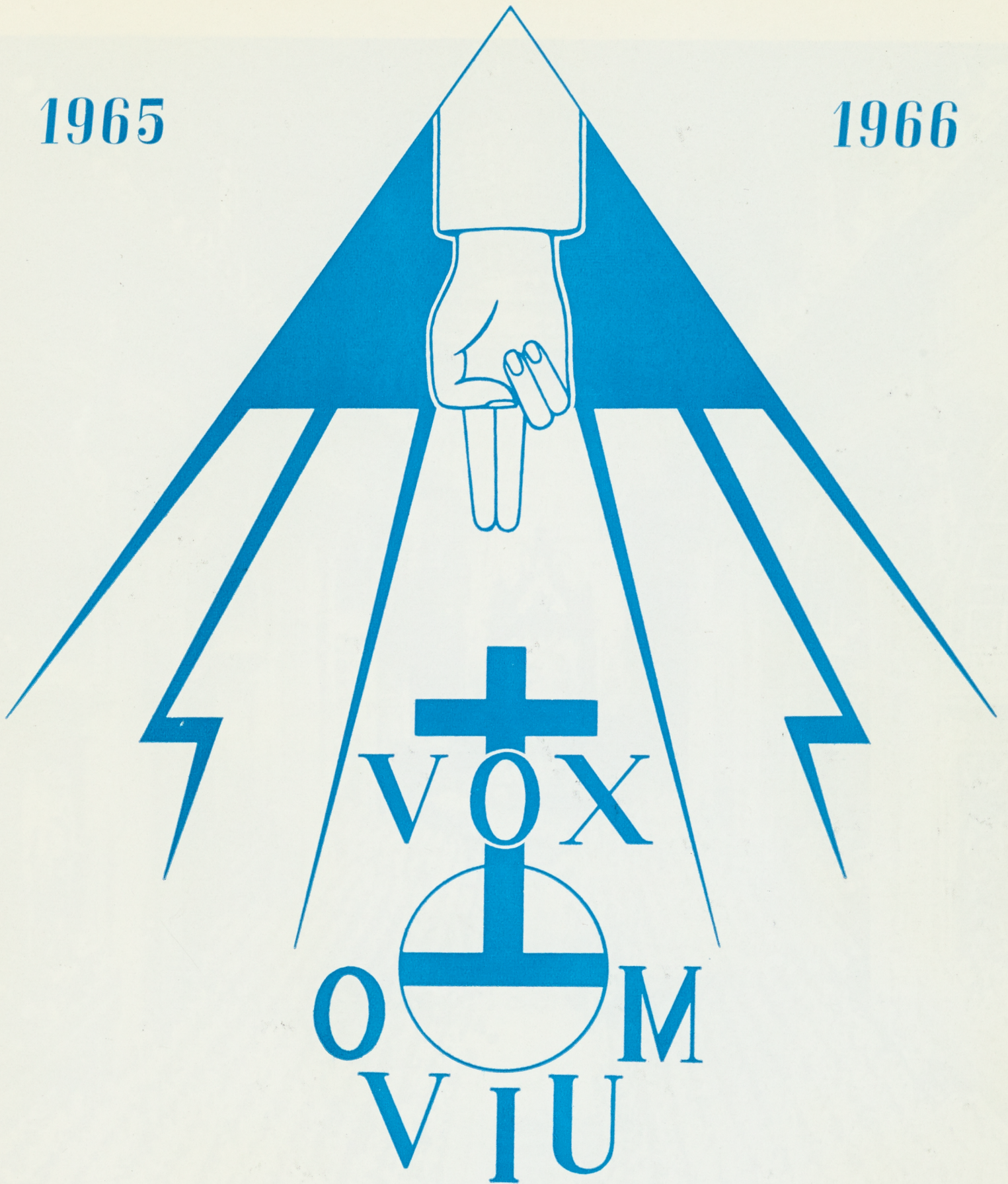
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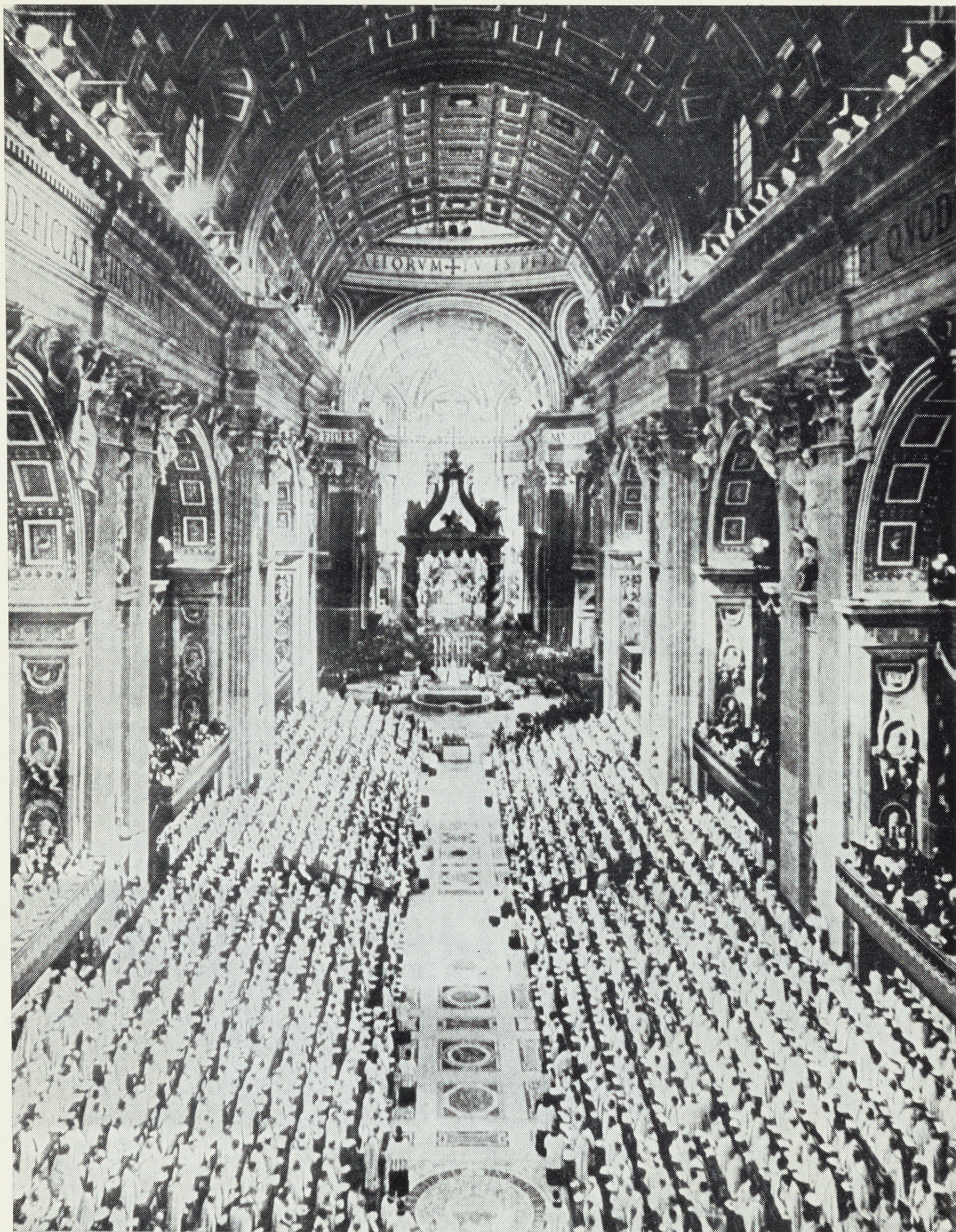
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*As The Father Has Sent Me
So I Also Send You*



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Renewal In The Church



*The Catholic Church exists by God's decree to be the home of humanity. To make that fact clearer and to aid the Church in more accurately, more compassionately understanding the plight of humanity, divided, confused, frustrated and hungry, was the purpose of the Council. Pope John XXIII had a favorite Italian phrase for this process, *aggiornamento*. It means a "renewal," a "reinvigorating," a "purification."*



RENEWAL OF THE PEOPLE OF GOD

The work of renewing or — the expression need not deter us — of reforming the Church, always within the limits of its divinely — established constitution, must go on in every age. It is a constant, ever-recurring duty. It is, moreover, a universal one. It binds not merely the rulers of the Church but every individual member. Each in his own life and in his own place must do his part to sanctify the Church and reveal her true countenance to the world. By his prayer, his charity, his fidelity to his particular vocation in the Church, he is contributing to the Church's unifying mission. And he does so all the more substantially when he unites his prayer and work to those of his separated brethern.

KEVIN McNAMARA

VOX OVIUM

(VOICE OF THE FLOCK)

St. Joseph's Seminary, R.R.8, Edmonton, Alberta

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Editorial	3	The Ukrainian-Catholics of the Byzantine Rite	36
Dedication	4	Madonna House Apostolate	38
A Look to the "Voice" of the Past	7	Missionary Society of the Holy Apostle	39
Involvement for the Whole Community	8	Canadian Catholic Students' Mission Crusade	44
History of the Seminary	11	St. Basil's Society	46
Faculty	12	Drama	48
Ecclesiastical Map of Canada	21	Sports	50
Vocation	22	Alumnitems	52
Seminary Renewal	28	Filles de Jesus	54
Rational Routine— "A Concept of Authority"	34	St. Joseph's Seminary Society	56
Seminarians on Campus	36	Enrollment	58
		Significance of Seminary Crest	Inside Back Cover

The staff of the VOX OVIUM would like to thank the students of the Seminary for their co-operation through the year. We would like to thank in a special manner the St. Joseph's Seminary Society, as well as those who gave much time and effort toward our production, but whose names do not appear on this page.

EDITORIAL



"To be or not to be: that is the question": asked not by Hamlet alone, but also by candidates for the editorship of the Vox Ovium each year at St. Joseph's Seminary.

Having been chosen by the student body to carry out the burdens of editor for this year, I accepted and found myself caught in cross currents caused by discussions centering around possible alterations which were thought expedient for the greater effectiveness of the Vox Ovium: convert the Vox Ovium into a quarterly; scrap the present Vox Ovium and publish the Harvest, the production of the reviving Seminary Society; amalgamate the two productions; do away with advertising. In the end, all "ingredients" were thrown into a pot, a dash of salt and pepper added along with a greater quantity of sugar and spices; then a stir, a wave of our magic wand; a time of fermentation and prayer; and out came the answer: "The students will aid the Seminary Society with its publication and in return the Society will assist the Vox Ovium, which will undergo slight modifications in order to suit another six thousand or more readers, most of whom are laymen generously assisting the training of future priests by their prayers and financial assistance."

Many of our new readers are not too well acquainted with the formation of priests and what actually takes place in a seminary. Perhaps this has been due largely to a lack of communication. Thus we have tried to produce this issue with the establishment of communication in mind, and in so doing we hope to be able not only to take the scales away from eyes, but also to break down some of the barriers which exist, at least in some minds, between the World and the Seminary.

To aid us in this task, we have taken the theme: "The Seminary — part of the Community." We have tried to show the place of the Seminary within both the civil and religious community which, in reality, are one. As well, we have tried to exclude all vestiges of the traditional "seed catalogue" type yearbook of the past with its static portraits of individuals and have ventured to portray seminarians, their activities and other personages as living realities; not just static objects totally devoid of life and naturalness. Seminarians are none other than human beings, who have lived, like everyone else, in the community, but who have been called by God to prepare themselves for a special service of the community and have followed that call. The one thing we must remember then is that these young men have not entered the seminary in order to become rulers, but rather to become **servants** — worthy servants of the people of God, servants of the community.

We would like to have presented our readers with a comprehensive understanding of seminarians and their life. But this is impossible. The only way a person can really understand seminarians, their problems and joys, is to live the very life of a seminarian.

I would like to extend sincere thanks to my confreres for the opportunity to have furthered my formation through the experience acquired through the editorship of this year's Vox Ovium, although it has been a burden; to all those who have partaken of that burden and experience by working for the Vox Ovium with me; to the Bursar of the Seminary for the relocation of the photography developing room; and to the Seminary Society for its assistance.

In conclusion I hope our readers will enjoy this edition and perhaps benefit from it in some way.

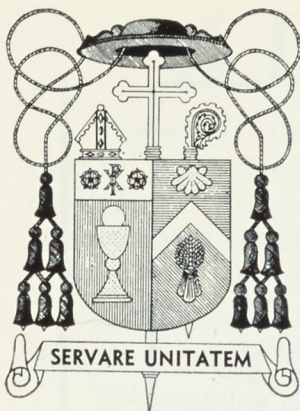
— FRED HAFFEY

DEDICATION



**The Most Reverend
JAMES FRANCIS CARNEY, D.D.**

*Titular Bishop of Obori
Auxiliary Bishop of Vancouver*



SIGNIFICANCE OF THE COAT OF ARMS OF THE MOST REVEREND JAMES FRANCIS CARNEY, D.D.

The entire "achievement", or coat of arms, as it is generally called, is composed of the shield with its charges, the external ornaments, and the motto. As one looks at the shield, the terms dexter (right) and sinister (left) must be understood contrariwise, as the shield was worn on the arm in medieval days, and these terms were used in the relationship of one behind the armor.

Since Bishop Carney is a titular and not a residential bishop in charge of a diocese, his coat of arms is entirely personal.

The dexter impalement consists of two heraldic roses, red on a silver field, representing the patronal title of the Holy Rosary Cathedral, site of his episcopal consecration, and the Feast of Our Lady's Apparition at Lourdes, observed on February eleventh, the date of consecration. The Greek letters, Chi (X) Rho (P), traditional abbreviation for "Christ", recall the fact that Bishop Carney was a student in the first class to be enrolled in the diocesan Seminary of Christ the King, and the first seminary alumnus to be raised to the episcopate. The white host and gold chalice on a red field represent Corpus Christi Parish, not only the parish of his birth and youth, but more latterly the scene of his pastoral ministry.

Emblazoned in the sinister is a gold shell on blue ground representing St. James, his baptismal patron. The silver chevron heraldically portrays the mountain backdrop to Vancouver, city of his birth. On a green field, the golden sheaf of grain is purloined from the family coat of arms as shown in Irish heraldry.

The external ornaments — pontifical hat and tassels of green, precious mitre, processional cross and pastoral staff all in gold — are the accepted heraldic trappings of a prelate of the rank of bishop.

The motto "*Servare Unitatem*" in red lettering on golden edged scroll is self explanatory in its context. St. Paul, in his letter, exhorts the Ephesians "to live a life worthy of the calling you have received, with perfect humility and meekness, and with patience supporting one another lovingly. Make every effort to *preserve the unity* whose source is the Spirit and whose bond is peace. There is but one body and one Spirit . . . one Lord, one faith, one baptism; one God and Father of all . . ." (Ephesians 4, 1).

James Carney was born in Vancouver, B.C., during a violent rainstorm, on the night of the 8th day of June in the year 1915. Very little is known about Jim's activities during the next few years but it is assumed that he kept pretty close to home.

At the age of six he enrolled in the Sir James Douglas Public School in Vancouver where he remained during the following eight years. There seems almost nothing we can prove definitely about this period of Jim's childhood, although there is a fairly well substantiated rumor that he once gave a fourth-grade classmate quite a trouncing for pronouncing "indefatigable" with a short 'e'.

At fourteen we find James Carney attending Vancouver College and the next year St. Joseph's College, California, a preparatory Seminary, where he remained one year.

From 1932 to 1938 he attended the Junior Seminary of Christ the King, Ladner. Having completed his philosophy course in this Junior Seminary he migrated to the sunnier climate of Alberta and received his theological training at St. Joseph's Seminary in Edmonton.

Jim will long be remembered at St. Joseph's for many reasons. His academic and oratorical ability are already of some renown. As a writer of prose and even more especially of poetry he should undoubtedly, if he perseveres in these activities, achieve much distinction. While editor of the "*Vox Ovium*" (1940-41) his work became an inspiration and model for subsequent editors. The now flourishing Seminary Debating Society, of which he was founder and first president, is fulfilling a long felt need.

Father Carney begins his apostolic work excellently equipped in every field and department for whatever the future may hold. His many friends and comrades in St. Joseph's Seminary wish him Godspeed and pray that his efforts may be bountifully blessed in the manner they so richly deserve.

(Reprint from 1941-42 Edition of *Vox Ovium*)

One of Our Own



Bishop Carney's decision to become a priest was spurred by his pastor, Fr. Blackburn. Besides the guidance from the Holy Spirit and Fr. Blackburn, much credit is due to the solid Christian home-life provided by his parents, Mr. and Mrs. John Carney, and his sister and two brothers.

During the summer recess from the Seminary Bishop Carney demonstrated and developed his service to people by spending long hours with short pay on the CPR coastal steamers as a ship's steward.

After four years at St. Joseph's Seminary, Bishop Carney was ordained March 21, 1942 for the Archdiocese of Vancouver.

Following his ordination, Bishop Carney spent what he describes as 'a full life'. Under the direction of the now retired Archbishop W. M. Duke, he filled the offices of assistant at Holy Rosary Cathedral, Archdiocesan Chancellor, editor of the B.C. Catholic, counsellor to the Knight of the Road, and builder of the Aldergrove Church. There were only thirty people, including children, in that parish at the time; yet the Church was paid for in two and one-half years.

His years spent as assistant at the Cathedral were most instrumental in his pastoral formation. Archbishop Duke encouraged the 'apostolate of presence' — parish visitations.

In 1954, Bishop Carney became Pastor of Corpus Christi Parish. This was the beginning of a new and closer relationship with the people whom he serves.

After the years of growth and expansion in this parish, the impressions of his people for him solidified. His parishioners came to regard him as a **Priest who works at being a priest**. And there was added regard for the Pastor who consulted with his people instead of issuing mandates.

Shortly after Archbishop Johnson's succession to the Archdiocese early in 1964, the then Father Carney was called upon to be vicar general. In this capacity he shared in the administration of the spiritual, pastoral and material well-being of the Archdiocese.

In May of the same year he was named a Domestic Prelate by Pope Paul VI.

February 11 of this year found him elevated to the episcopacy when he was consecrated auxiliary Bishop of Vancouver, the Archdiocese in which he was born and raised, and in which he has served and will continue to serve the people of God.

A Look to The VOICE of the Past

Volume 1, Number 1, of the **Vox Ovium** appeared November 21, 1935. The editor was the late Father Peter McGuire of Vancouver. In his forward, he appealed for a name for the one page newspaper. In response, J. Barry (now Father Barry of the Archdiocese of Vancouver) selected the title **Vox Ovium** (voice of the sheep) since this newspaper was to serve as a medium of self-expression for the student body.

At that time only "house-editions" appeared, most of them typewritten copies, passed from one student to another. But May 1938 witnessed the first edition of the yearbook — a souvenir copy.

The number of "house-editions" varied from year to year, and from editor to editor. At times it was published monthly; at other times, bi-monthly.

The year 1946 brought a new era; the yearbook edition was no longer mimeographed, but commercially printed.

The publication of the "house-edition" of the **Vox Ovium** ceased in 1960 as greater emphasis was being placed on the yearbook. However, in 1962, a couple of energetic students, Leonard Klug '63 and Bryan McGill '63, tried to revive this "house-edition" but with a change in name to **Id Ipsum**, then, **Ubi Caritas** (Where is Charity). But this was only a one year lived adventure.

This year is another witness to change in the **Vox Ovium** which, in the wake of renewal, found some slight changes necessary. Its circulation has risen from about one thousand copies to seven thousand, since its readers are no longer only seminarians, priests, sisters and schools, but in addition to these, hospitals, lay alumni, youths who would like to learn more about the Seminary, and other lay people who assist the Seminary by their prayers and offerings. It no longer serves as a mere annual, but as a means of communication between the students of the Seminary and the people of God.

Another attempt to revive the "house-edition", has been made, but this time under the new title **Inter Alia** (Among other things), and without the former somewhat - elaborate format. Its purpose is "to stimulate controversy and reflection, and to inform and entertain." Its editor, John Maes and associate editor, John Rose, have been publishing every three weeks since its birth on the 4th of February. The **Vox Ovium** wishes them luck and that all the students will, among other things, take **Inter Alia** to be one of their communications media.



Clockwise: John Maes, Pat Quigley, John Farrel, John Vandoremalen, Andre Benoit, Fred Haffey, Gerry Lavoie, Bruce Veroba, John Dziadyk, Bob Hagel, Bill LaFreniere, Rev. Mr. Richard Caldwell.

Involvement Of The Whole Community



The Priesthood – The Goal of The Seminarians

“For every high priest taken from among men is appointed for men in the things pertaining to God, that he may offer gifts and sacrifices for sins. He is able to have compassion on the ignorant and erring, because he himself also is beset with weakness, and by reason thereof is obliged to offer for sins, as on behalf of the people, so also for himself. And no man takes the honor to himself; he takes it who is called by God.” (Heb.5)

Dead or Alive?

Seminarians often wonder what people in general think of them, especially when they hear some people call the seminary a *cemetery*. Is it a mere slip of the tongue; or are these people ignorant of the distinction? The two words denote opposites: the seminary - life; the cemetery - death.

The seminary family is very much alive. The individuals there are *human beings* who have been reared, as others have, within the community. They have gone through the joys and sorrows of family life as well as those of the community. They have pondered their vocation in life, whether early or late: should I marry and raise a family; or should I remain single all my life and work in secular affairs; or should I become a priest and serve my fellow men of the community in their spiritual needs? Seminarians have accepted this latter prompting, perhaps after some “running from it,” and have entered the Seminary.

Necessity of Seminaries

Major Seminaries are necessary for priestly formation. Here the entire training of the students should be oriented to the formation of true shepherds of souls after the model of our Lord Jesus Christ, teacher, priest and shepherd. They are therefore to be prepared for the ministry of the word: that they might understand ever more perfectly the revealed word of God; that, meditating on it they might possess it more firmly, and the ministry of worship and of sanctification: that they might express it in words and in example; for through their prayers and their carrying out of the sacred liturgical celebrations they might perfect the work of salvation through the Eucharistic sacrifice and the sacraments for the ministry of the parish; that they might know how to make Christ present to men, him who did not “come to be served but to serve and to give his life as a ransom for many” (Mark 10:45; cf. John 13, 12-17), and that having become the servants of all, they might win over all the more (cf. I. Cor. 9, 19).

Decree on Priestly Training — No. 4

The Seminarian in Today's World

A call to suffering

“And so, beloved sons, you have been called and chosen to walk this road with the suffering and persecuted Church.

“*Your lives as seminarians today* are not supposed to be preparing you for a service that can be or ought to be carried on in some ideal world built on illusions. Woe to you if you think so! You will run into some bitter disappointments.

“You know this well. The real priest of the Lord does not spend his life chasing after dreams of an earthly happiness that can never be, or after comfort and security; the priest is not supposed to spend his time weeping over the golden days of yesteryear, which never really existed in the first place.

“Yesterday, today, always: we have to fight, to remain strong in the faith and in charity, so as not to give in to the attractions offered by a shallow life without any hard knocks.

Apostolic Activity

“This is where the priest's contribution fits into the Lord's plan. This is the heart and core and the real meaning of the priest's ministry: ministerium, that is, real service: humble and fervent, giving without asking anything in return, without thinking of one's self, like the ministry of those servants who seem to be worthless but are actually valient and fearless: ‘We have done that which we ought to do’ (Lk. 17:10).

“Your apostolate will be just as fruitful as his, if you learn to become docile instruments of the grace of God and do not look for words of human praise or meaningless approval, but rather dig deeply to form a path along which the Lord may come. Then the Holy Spirit will be able to take possession of you and to work miracles of reform and transformation of souls by means of you.”

(An Address of Pope John XXIII to Italian Seminarians: April 6, 1961. The Pope Speaks, vol 7, No. 2, 1961)

Unrest in the Seminary

We do our young people an injustice if we ascribe their unrest today simply to immaturity and jaded appetites. Amid their clamor and protest surely there are some sincere notes echoing from a sensitive social conscience struck by social problems that have gone unsolved for more than a century, by human needs unanswered in the midst of our smothering affluence. In a country in which, today, there are more slum dwellers than farm dwellers, we should be surprised if future priests were not deeply concerned. No need to deny the

efficacy of an apostolate like that of the cloistered missionary, Therese of Lisieux, to doubt the efficacy of personal prayer and self denial, of hours spent in study, days in obedience in meriting the grace that will make others fruitful instruments for the solution of these problems. No need either to insist that students avoid distraction from the primary seminary task of formation and study as a prelude to effective action. Yet there is a place in the seminary that is awake to its community with the world of need that surrounds it, not merely for academic concern but for intense and fruitful apostolic involvement. (Emmanuel Magazine, Nov. 1965)

Aid to Seminarians

Entrance into a seminary in no way changes a young man overnight — it is only the beginning. He is left with his joys, sorrows and problems to form himself for service in the Priesthood of Christ. Like anyone else, he needs the prayers of the whole Christian community for his perseverance. He must make the most important decision in his life and through the prayer of the faithful he may one day stand as the servant of Christ and His people, the Christian community.

A Seminarian's Summer

The seminarians are given a three month holiday each summer during which time they "invade" the world. Some use the time for relaxation and travelling; others help in parish work or take summer courses to further their studies; but the majority are forced to find jobs of various natures in order to partially defray the following year's expenses, which include board and room, tuition, and personal effects.

Fostering Vocations

The duty of fostering vocations pertains to the whole Christian community, which should exercise it above all by a fully Christian life. The principal contributors to this are the families which, animated by the spirit of faith and love and by the sense of duty, become a kind of initial seminary, and the parishes in whose rich life the young people take part. Teachers and all those who are in any way in charge of the training of boys and young men, especially Catholic associations, should carefully guide the young people entrusted to them so that these will recognize and freely accept a divine vocation.

All priests especially are to manifest an apostolic zeal in fostering vocations and are to attract the interest of youth to the priesthood by their own life lived in a humble and industrious manner and in a happy spirit as well as by mutual priestly charity and fraternal sharing of labor.

Bishops on the other hand are to encourage their flock to promote vocations and should be concerned with coordinating all forces in a united effort to this end. As fathers, moreover, they must assist without stint those whom they have judged to be called to the Lord's work.

(Decree on Priestly Training)

What Can I do to Increase the Number of Priests?

"The first and most natural place where the flowers of the sanctuary grow and bloom, remains always the truly and deeply Christian family. Most of the saintly bishops and priests whose praise the Church declares owe the beginning of their vocation and their holiness to the example and teaching of a father strong in faith and manly virtues, of a pure and devoted mother, and of a family in which the love of God and neighbor, joined with simplicity of life, has reigned supreme. To this ordinary rule of divine providence exceptions are rare and only serve to prove the rule.

"In an ideal home the parents, like Tobias and Sara, beg of God a numerous posterity 'in which Thy name may be blessed forever,' and receive it as a gift from heaven and a precious trust; they strive to instil into their children from their early years a holy fear of God, and true Christian piety; they foster a tender devotion to Jesus, the Blessed Sacrament and the Immaculate Virgin; they teach respect and veneration for holy places and persons.

"In such a home the children see in their parents a model of an upright, industrious and pious life; they see their parents holily loving each other in our Lord, see them approach the Holy Sacraments frequently and not only obey the laws of the Church concerning abstinence and fasting, but also observe the spirit of voluntary Christian mortification; they see them pray at home, gathering around them all the family, that common prayer may rise more acceptably to heaven; they find them compassionate towards the distress of others and see them divide with the poor the much or the little they possess.

"In such a home it is scarcely possible that, while all seek to copy their parents' example, none of the sons should listen to and accept the invitation of the Divine Master:

'Come ye after Me and I will make you to be fishers of men!'

"Blessed are those Christian parents who are able to accept without fear the vocations of their sons, and see in them a signal honour for their family and a mark of the special love and providence of our Lord. Still more blessed, if as was oftener the case in ages of greater faith, they make such divine visitations the object of their earnest prayer."

Pope Pius XI (Encyclical on the Catholic Priesthood).

Empty Churches

Empty churches and well filled jails,
Empty churches and mankind fails;
Empty churches and liquor flows,
Empty churches and evil grows;
Empty churches and sin's in style,
Empty churches and youth goes wild;
Empty churches and wasted lives,
Empty churches and Satan thrives.



PAUL VI *The Servant of Servants*

JOY⁺
IS the
MOST
INFAL-
LIBLE
SIGN
OF the
PRES-
ENCE⁺
OF GOD⁺
LEON BLOY



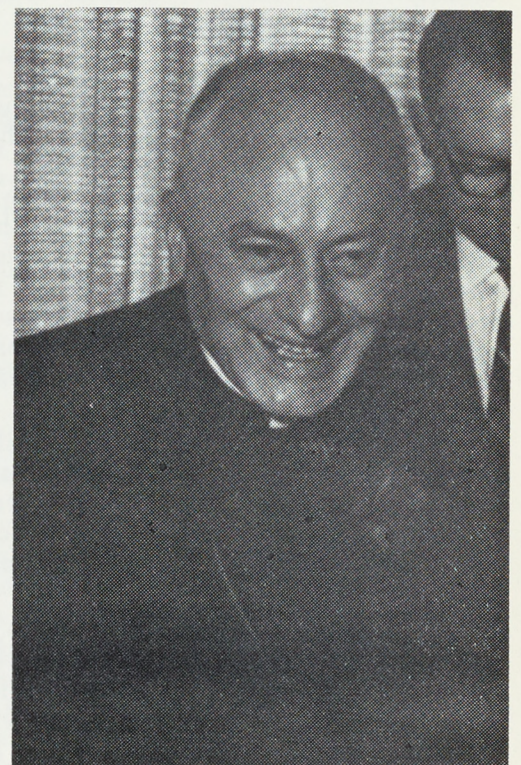
The Most Rev. Sergio Pignedoli, D.D., personal representative of Pope Paul VI to the 'People of God' of Canada, visited the seminary on January 21st of this year.

In his talk to the seminarians, he stated that he was impressed with Canada and what he had seen of our country so far he liked very much.

He noted that he had met with many young people in our country. He said the youth of a country is a good means of determining the state of a country. He went on to mention that these young folks had left him with a favorable impression. The elders, he said, must safeguard this youthful people and be an example, not a barrier, to them. They must make every effort to understand their problems. The Council has laid open a challenge to youth — many have accepted it in the form of the Lay Apostolate and in responding to the call of a priestly vocation.

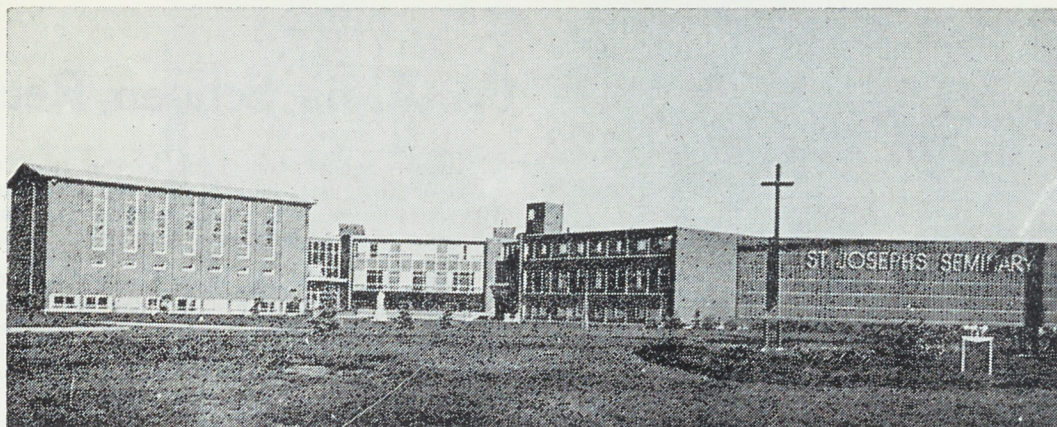
Canada depends on her young people for the future well-being of her society as a whole, especially its moral and spiritual formation.

He went on to say that Canada in her secure position must be an example to other nations. She is a necessary bulwark to the universal Church, so let us pray to God that she remain so for the centuries to come. Canadians must remain generous; once they cease to be such, Canada's downfall will emerge.



Most Rev. Sergio Pignedoli, D.D.

History Of St. Joseph's Seminary



In 1894, at a location in Edmonton later designated as 9948 - 110 Street, the Community House for the Oblates of Mary Immaculate serving St. Joachim's Church was erected. This building, trebled in size, became, in 1907, the Provincial House of the Oblate Fathers. In 1917, a second addition doubled the then existing structure, thereby making possible its conversion into a Scholasticate.

Aspirants towards the secular priesthood were admitted in 1918 at the request of Archbishop Legal. This joint scholasticate-seminary arrangement continued under Archbishop O'Leary until the combined enrolment outstripped the accomodation available. Then, in June, 1927, the Oblates moved into their new Scholasticate at Lebret, Saskatchewan.

Thus, in September of that year, St. Joseph's Seminary was officially opened as a purely diocesan establishment with sixty-six students under the rectorship of the Right Reverend (now His Eminence) James C. McGuigan.

During the tenure as rector of the Very Reverend (now His Grace) Michael C. O'Neill, appointed in 1930 upon the consecration of Monsignor McGuigan as Archbishop of Regina, the seminary continued to flourish. 1935 alone witnessed the initial appearance of three hardy perennials: the C.C.S.M.C., a mission society; the Vox Ovium; and the St. Basil's Society, for the study of Eastern Christendom.

The beginning of World War II saw Father O'Neill become a chaplain in the Canadian Army and the appointment as rector, in his stead, of the Very Reverend Howard Griffin, who, in 1949, was made a domestic prelate.

The passage of time and increasing enrolment served to accentuate diverse inadequacies in the more than half-century-old building. Accordingly, on March 7, 1956, the construction of a new St. Joseph's Seminary began at a site on the St. Albert Trail about one and a half miles northwest of Edmonton. Autumn 1957 found it completed and occupied by exuberant, though nostalgic, professors and students.

The new edifice was prophetically symbolic of the general renewal of the universal Church which would within a few years see the Second Vatican Council bearing such wondrous fruit and exerting tremendous influence.

This influence was very definitely felt within the Seminary, which, together with the rest of the Church, day by day came to realize more clearly its responsibility to and its relevance in the world today. In the midst of this ferment, on January 4, 1965, Monsignor Griffin, who had for nearly a quarter of a century exercised a profound influence by the example of his learning and sanctity, died,

On February 6, after a two-month interregnum under the Reverend P. J. O'Reilly, the Very Reverend A. Schoen was appointed the new rector.

Since then the eternal work of the renewal and reform has continued unabated. The introduction of the vernacular into the Liturgy and the increasing stress on mature personal responsibility cannot but have, in time, such a far-reaching effect as to transform the very depths of a seminarian's being so that in him and through him Christ shall be presented, communicated, to the world with a clarity and completeness unknown since Pentecost.

And is not this the purpose of a seminary? Yes, for a priest is by definition a mediator between God and man. As such, he must be a man of God—hence the importance of the Liturgy. As such he must be a man of men, a lover of mankind, endowed with strength of character and acquainted with the thoughts, desires, and actions of his fellows.

Such is the ideal towards which St. Joseph's Seminary, staff and students strive.

*"Send forth Your Spirit, and they shall be created:
And You shall renew the face of the earth."*

— BRIAN HUBKA

FACULTY



Fr. Alois Schoen, Rector

Father Schoen was born in the town of Hayter in the parish of Rosenheim in 1927. He was a student at St. Anthony's College in Edmonton before entering the seminary in 1944 to commence philosophical and theological studies.

After his ordination, May 13th, 1951, Father was stationed at Winfield for one year. He was called to the seminary in 1952 to act as professor and Prefect of Discipline. The year 1958 saw Father Schoen's departure for further studies at the University of Ottawa which granted him the degree of Licentiate in Philosophy in 1961.

Upon his return from Ottawa, Father took up the duties of Seminary Bursar for one year after which he resumed his positions as Professor of Philosophy and Prefect of Discipline. His work at the Seminary has always been characterized by diligence, care and great dedication.

Following the death of Msgr. Griffin in 1965, Father Schoen was named Rector of St. Joseph's Seminary on February 6th of that year. This job has been made greatly complicated by the whole spirit of renewal in the Church and Father finds himself guiding the Seminary through troubled waters, a task which has and will continue to demand the keenest sense of balance between his wisdom on the one hand and his flexibility on the other.

Professor of Homiletics (4th year theology), metaphysics, and Ancient Philosophy

Fr. Francis Patsula, Vice Rector

If there's one thing that a person would expect to be interesting these days, it is to be a Professor of Canon Law in the post-Vatican II Church. Father Patsula is one man who expects big changes in his subject, particularly in the areas of procedural law and crimes and penalties. He does, however, appear to be prepared for them.

Originally from Regina, Saskatchewan, Father Patsula became a resident of this Province in the mid-forties and attended Junior and Senior high schools here in Edmonton. After completion of his studies in high school, Father entered St. Joseph's Seminary to commence studies for the priesthood. He was ordained to the Holy Priesthood on June 4th, 1955.

Having been ordained, Father served in Trochu, at the Cathedral (Edmonton), St. Patrick's (Edmonton), Vermilion, Red Deer and Camrose. He was then appointed Prefect of Discipline at the Seminary where he has been ever since except for a two year leave of absence during which he obtained his Licentiate in Canon Law from the University of Ottawa. Father has served on the Edmonton Regional (Matrimonial) Tribunal, handling the legal aspects of marriage cases from the entire province. He looks forward with anticipation to the appearance of the new Code of Church Law in a very few years' time.

Professor of Canon Law and Matrimony (4th year theology) and Homiletics (3rd year theology)





Monsignor Daly

At the noon meal one day last October, the rector announced that Father Daly had been named a Domestic Prelate by the Holy See. The general reaction to the announcement was one of surprise but also one of great happiness. The element of surprise arose because no one ever expected this very unassuming, mild-mannered priest to be in line for the "purple." Though we were all surprised at his promotion, I'm sure that the most surprised person was Father Daly himself. Without a doubt, he asked himself why he was named a Monsignor.

Monsignor Daly does not claim to have accomplished anything extraordinary except he says, "seventy-six years if that can be called an accomplishment." But it is quite obvious to all why he received this honorary title. He was born into a relatively poor family in Elgin, New Brunswick on February 23, 1890. After his primary and secondary school education, he enrolled in St. Francis Xavier University in Antigonish, Nova Scotia, from which he received his Bachelor of Arts Degree. He taught school for a number of years in his native New Brunswick before entering Holy Heart Seminary in Halifax. After completing his theological studies he was ordained on December 22, 1923.

At the persuasion of the late Bishop John R. MacDonald of Antigonish, Monsignor came west in February of 1924 to teach in a newly opened school in Edmonton. In September of the same year he was named principal of St. Joseph's high school where he had been teaching only a few months. He was principal of the school until he retired from this position in 1949. He retired from teaching in 1953.

In 1957, at the request of the late Archbishop John Hugh MacDonald of Edmonton, Monsignor came out of retirement to teach English and Apologetics at the new St. Joseph's Seminary for one year. Now, nine years later, Monsignor is still at the Seminary and still teaching English and Apologetics although he does not teach as many classes as he did in previous years.

I'm sure the many thousand pupils of Monsignor received a lasting impression of him because of his thoroughness, firmness and his quiet manner. He knows boys very well and with one glance of his observant, deep set eyes can tell much about them. I know from experience that the boys often wondered how he knew so much about them so quickly. At times it was very discomfoting, especially to those who wished Monsignor to know little about them. Here in the Seminary, his understanding knowledge of boys has been an invaluable help both to himself and to the many boys who chose Monsignor as their spiritual director. Many seminarians and scores of priests have benefited much from his priestly counselling, especially during the years he has been here at the Seminary.

On behalf of all here at the Seminary, I thank you Monsignor for the outstanding example and help you have been to us all. May the Lord spare you for many years to come, for I feel sure that a priest like you will assist priests and seminarians for a long time to come. God Bless You, Monsignor!

Professor of English and Catholic Doctrine

— JERRY DESMOND

Sister Beatrice, F.C.S.P.



Sister Beatrice was born in St. Boniface, Manitoba and took her primary and secondary schooling there, at St. Joseph's Academy.

Upon completion of her schooling at the Academy, Sister entered the Novitiate of the Sisters of Charity of Providence at Montreal. Having received her formation as a religious, Sister entered the College of Great Falls in Great Falls, Montana, from which she graduated "magna cum laude" with her B.A.

The next ten years were spent teaching in Alberta. Her teaching was interspersed with studies at the University of Alberta from which she obtained the degree of Bachelor of Education. Sister obtained her Master's Degree in Education, with a major in psychology, from the University of Ottawa.

She was awarded the title of Doctor of Philosophy (in Sacred Doctrine) by the University of Notre Dame in Indiana. Her doctoral thesis concerned the subject of "Prudence According to St. Thomas Aquinas."

Since that time, Sister Beatrice has been the Director of Education for the Western Province of the Providence Sisters of Montreal. She is a member of the A.T.A., the Catholic College of Teachers of Sacred Doctrine and the Canadian Bi-Lingual Teachers' Association (A.C.E.L.F.)

When the new Providence Centre was opened in Edmonton, Sister initiated a new "in-service" training program which benefits not only the members of her own community but also is being used by members of twelve other communities. Sister Beatrice is deeply involved in what we might call "Sisterly formation." This implies helping young sisters to prepare themselves in terms of education so that they can most effectively fulfill their role in the Church as sisters.

Most recently, Sister has become the first Professor of the gentler sex to become a member of the faculty of St. Joseph's Seminary. She is a Professor of Developmental Psychology and Salvation History. According to Sister Beatrice this has been a very stimulating experience, she has learned a great deal and has considered it an honor to be asked to teach at a Seminary. For the students' part, they have found her a very refreshing addition to the Seminary staff.

Professor of Developmental Psychology and Salvation History



Father Philip Mueller

Father Mueller is a man who finds that the happiest times in his life have always coincided with the development of new ideas. Father enjoys the challenge of a seminary professorship, a challenge which will involve, for him, making theology break out of abstract, dead categories so that it can be directed effectively to the modern world.

Born in Cudworth, Saskatchewan, twenty-seven years ago, Father became an Alberta resident in 1953 and entered St. Joseph's Seminary in 1956. Two years later, Father found himself a student at the Gregorian University in Rome. He was ordained in Edmonton, July 26th, 1962, after the third year of theology and graduated from the "Greg" the following year with the degree of Licentiate in Sacred Theology.

Father was appointed Professor at St. Joseph's in September of 1963, a position which he has held uninterruptedly since then. Father is also a Catholic representative on a local ecumenical committee meeting with Anglican and United Church theologians in addition to being theological adviser to the new "Western Catholic Reporter." In his view, theologians must first learn to theologize biblically, historically, ecumenically and pastorally . . . then they must learn to speak to the modern world.

Professor of Modern Philosophy and Fundamental Theology

As Dean of Studies and Librarian, Father Dozois is a man with a lot on his mind. Academic progress of every kind promises to be an even more-important factor in future priestly formation.

Born in Vimy, Alberta, Father Dozois' early days were spent in that town and Legal. From 1944 to 1946, Father attended College-St. Jean here in Edmonton and from 1946 till 1948 attended Bourget College in Rigaud, P.Q. Returning to College-St. Jean in 1948, he did initial University studies there and graduated with a B.A. in 1952. The next four years saw him attend St. Paul's University Seminary in Ottawa from which he graduated with the Degree, Licentiate in Sacred Theology. He was ordained in the same year.

Upon graduation from St. Paul's, Father was appointed to the staff of St. Joseph's where he has served since. He was awarded a Doctorate in Sacred Theology in 1963, his thesis concerning "Patristic Sources in the Works of St. Thomas Aquinas."

Besides his teaching functions on the Seminary Faculty, Father Dozois has served on the Provincial Matrimonial Tribunal. For the last ten years, he has also held the position of librarian during which time the library has grown to a size of 10,000 volumes. Expansion, to be completed this year, will double library space and provide room for another 10,000 volumes. With the tremendous proliferation of the theological and philosophical works in the present age, Father hopes to see the library grow to many times this size.

Although a very busy man, Father became Dean of Studies of St. Joseph's in September of 1965. The compelling needs of a professional ministry will necessitate a greater and more useful variety of courses in the future which should make Father Dozois' task far from dull.

Despite the great demands made on his time, Father is never too busy for a few interesting words as is well-known to both the student body and faculty.

Professor of Moral Theology, Patrology (Study of the Fathers of the Church), Homiletics (2nd year theology), and Catechetics



Father Camille Dozois

Father Michael O'Callaghan

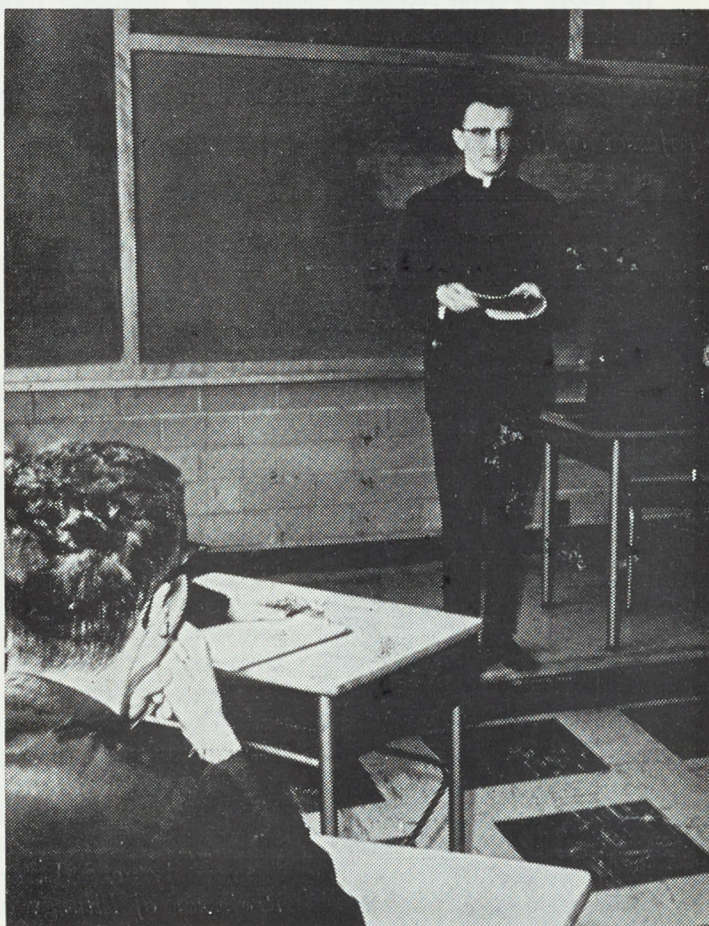
Born October 16th, 1940, Father O'Callaghan is the youngest member of the Seminary Faculty. Father had been a member of the Cathedral Parish in Edmonton since birth, attending St. John's and Grandin Elementary Schools and St. Joseph's high school from which he graduated in 1958.

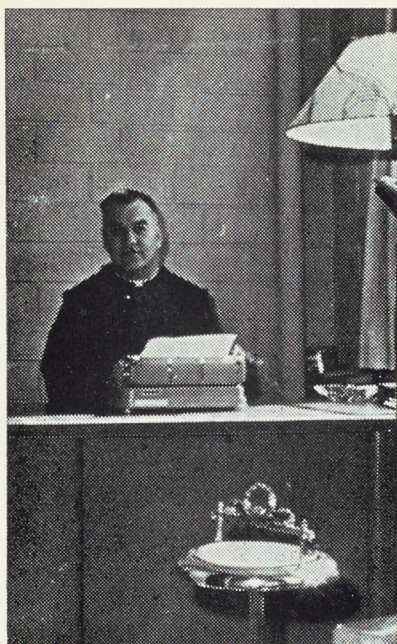
He entered St. Joseph's Seminary in 1958 and took his first two years of philosophical studies there before taking up residence at the "Scots" College in Rome where he stayed for five years until 1965. Father was granted his Bachelor's Degree in Philosophy in 1961 and obtained a Licentiate in Theology in the spring of 1965.

He was ordained, July 10th, 1965, at St. Joseph's Cathedral in Edmonton by the Most Rev. Anthony Jordan, Archbishop of Edmonton. During the summer, Father took up duties as an assistant at St. Andrew's Parish in Edmonton and in the fall of the same year became a professor of Dogmatic Theology at the Seminary, dealing with the subjects of "Grace," and "The One God."

Father O'Callaghan has one brother, Dr. W. J. O'Callaghan, formerly one of Edmonton's brighter young doctors and now a neuro surgeon at the Sick Children's Hospital in Toronto. For his own part, Father Mike seems to handle his difficult subjects with depth and perception. His dual life as assistant pastor-professor helps to keep his ministry as a seminary professor both revelant and interesting.

Professor of Dogma ("Grace" and the "One God")





Father Charles G. Nearing

I suppose Father Nearing is what we could call a "Bluenoser." He was born in the small coal-mining town of Dominion, Nova Scotia in 1920. Father is one of sixteen children, has two brothers, priests, and three sisters, religious. He attended public schools in Nova Scotia right up until the time at which he entered St. Francis Xavier University in Antigonish, from which institution he graduated in 1941 with his Bachelor of Arts.

Following his graduation from University, Father entered Holy Heart Seminary in Halifax to study for the priesthood. Father decided to study for the Edmonton Archdiocese in 1945 and moved west to complete two years of theological study at St. Joseph's Seminary in Edmonton. He was ordained in 1948.

Father Nearing has held the position of curate at Hardisty, at St. Anthony's in Edmonton and also at St. Agnes' Parish in this city. He has taught English and Social Studies at both St. Mary's and St. Joseph's high schools here in Edmonton. In addition, Father has been Pastor at Clandonald and Vegreville, Alberta, for three years at each place before coming to the Seminary.

Father was asked to come to St. Joseph's Seminary in 1965 where he now acts as Professor of English Literature for the two final years of Philosophy. His poignant humor and benign disposition have combined to make him a pleasant and welcome addition to the seminary faculty.

Professor of English (2nd, 3rd year philosophers)

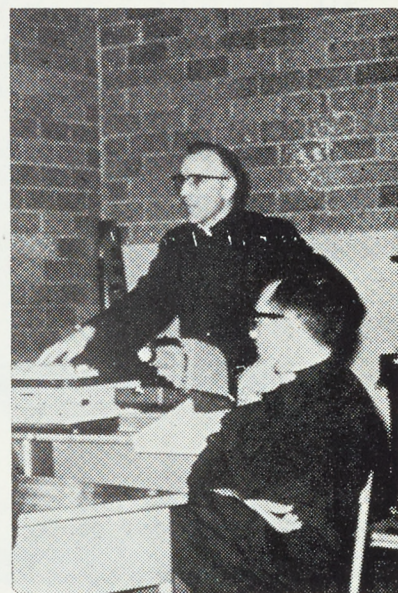
Father Denis Hebert

Born in Villeneuve, Alberta, Father Hebert spent his earlier days in Villeneuve and Morinville before entering the Seminary in 1952. Father was ordained March 22nd, 1958.

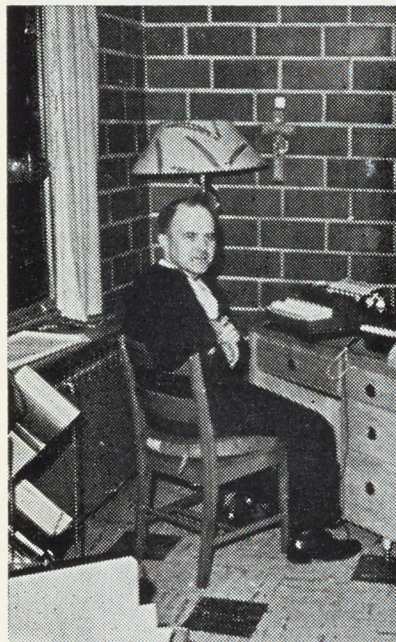
Father became the assistant pastor at St. Francis Xavier Parish in Camrose in 1958 and in 1959 became one of the younger Pastors in the Edmonton Archdiocese when he took charge of the Parish at Chauvin, Alberta.

In 1960, Father Hebert became the founding pastor of St. Thomas Aquinas Parish here in Edmonton. In the same year, Father was asked to become the Professor of French at St. Joseph's Seminary and at that time introduced the audio-visual French course which is still used here.

Professor of French



Father William O. MacCallum



Father MacCallum was born in Drumheller in 1926 and spent his early youth there. His high school days were concluded at Campion College in 1942. Too young for military service at the start of World War II, Father MacCallum worked with the C.N.R. after graduation from high school and two years later at the age of eighteen was an expert telegrapher.

Father entered St. Joseph's Seminary in 1946 for philosophical and theological studies and was ordained in 1953. Since ordination he has been a secretary to Bishop Carroll, a curate at St. Mary's Cathedral in Calgary, vice-chancellor of the Calgary Diocese, administrator at High River and more recently was administrator and pastor at Picture Butte where he served for eight and one half years.

Involvement in Separate School Foundations prompted Father MacCallum to study Economics at Loyola University in Montreal and also in Edmonton at the University of Alberta. Father hopes to see the day when at least 60 percent of the diocesan clergy are qualified in sociology.

The needs of the new liturgy have prompted additional concentration on Liturgy as a science at seminaries everywhere. In September of 1964 after studies at Collegeville, Minnesota, Father MacCallum joined the seminary staff as Professor of Liturgy, a position he has held for the last two years. In his opinion, the revival of life in the liturgy will lead to vast developments in the field of social action so desperately needed these days.

Professor of Liturgy and Latin

Father J. P. Rolheiser

Father Rolheiser was born January 31st, 1908 in the town of Primate, Saskatchewan. He received his primary training in Saskatchewan but received his high school education at St. Jean's College, Edmonton.

Having completed his studies at College, Father attended St. Joseph's Seminary and was ordained in 1933. After ordination, Father served as curate at St. Joseph's Cathedral here in Edmonton, Pastor at Radway, Bodo and Heisler and, just prior to his appointment to the Seminary staff, was chaplain at St. Joseph's Hospital here in Edmonton.

In September of 1965, after attending the Institute of Spiritual Theology in Chicago, Father succeeded the, then, "Father" Daly as Spiritual Director of the house and became the first full-time spiritual Director at St. Joseph's.

Father Rolheiser hopes to continue his studies in Chicago at the Institute of Spiritual Theology, run by Dominican priests, and probably the only institute of its kind in North America. Of course, when we speak of preparation to deal with spiritual matters, Father's thirty-two years of work as a pastor of souls are probably his greatest asset.



Father James Holland

Father Holland was born in London, England, May 27th, 1905. He was raised and received his primary and secondary education in England.

However, in 1927, at the age of twenty-two years, he migrated to Canada and to St. Joseph's Seminary here in Edmonton. He received his training in philosophy and theology at the seminary and after six years was ordained to the priesthood at St. Joseph's Cathedral by the Most Rev. Henry Joseph O'Leary, then Archbishop of Edmonton.

Archbishop O'Leary, prompted by Father Holland's very distinguished academic record at the Seminary, appointed him to the faculty there in the year of his ordination, 1933. Father has been a member of the Seminary Staff for thirty-three years. In the position for which most students will remember him best, Professor of Sacred Scripture, Father has served for twenty-seven years.

Professor of Sacred Scripture and Church History

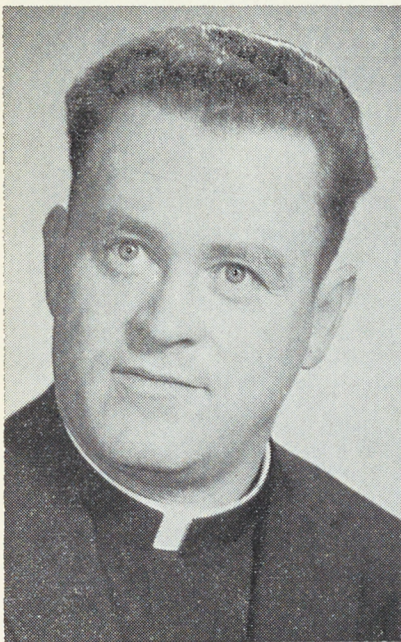
Father Martin Volk

Raised in Saskatchewan, Father Volk came to Alberta in order to attend St. Jean's College. Father received his training in philosophy and theology at St. Joseph's Seminary and was ordained in April of 1933.

Upon ordination, Father served at Chipman, Alberta, for three years, Hardisty and Heisler for eight years in each place, at Galahad for two years and recently in Jasper Park for nine years.

He served at Mearns for one year before being appointed Bursar of the Seminary in September of 1964. Father handles the somewhat difficult task of "keeper of the purse" here at the Seminary with the wisdom with which thirty-one years of pastoral experience have provided him.





Father John McNeil

The needs of the pastoral ministry in the world today are many and demanding. Who then could the seminary engage as a really effective Professor of Pastoral Theology? It was decided to get a man who himself had been dealing with the widest range of pastoral opportunities that a priest is liable to encounter.

Such a man is Father John McNeil, Rector of St. Joseph's Cathedral here in Edmonton. Father McNeil was born July 8th, 1920, at Camrose, Alberta, where he received his early education. Father received his high schooling at St. Anthony's College, Edmonton.

Upon completion of high school Father emerged into a world involved in the second great war of the century. He decided to join the armed services and was with the Royal Canadian Air Force from February, 1941 until December, 1945.

After the war, Father entered St. Joseph's Seminary in September of 1946 and was ordained in June of 1952. After ordination, he served as assistant-Chancellor for a short time. In 1953 he decided to re-enlist in the R.C.A.F. and served as a chaplain with the service until 1961. During two years, 1956 - 1957, Father was a chaplain to the troops serving on the United Nations Emergency Force in Egypt.

Father McNeil was recalled to the Archdiocese in 1961 and appointed Chancellor, a position which he was to hold until 1964 when, upon retirement of Father Mark Murphy, he was named administrator and Pastor of St. Andrew's Parish here in Edmonton.

On July 1st, 1965, Father was named Rector of St. Joseph's Cathedral, Edmonton, and in September of that year commenced his work as Professor of Pastoral Theology at the Seminary

Professor of Pastoral Theology

Father M. Greschuk



Father Greschuk is Professor of Ukrainian and the only member of the Byzantine Rite on the Faculty.

He was born at Innisfree, Alberta, in 1923 and lived there for ten years before moving to Edmonton. Father received his high school training at St. Joseph's College in Yorktown, Saskatchewan.

In 1943 he entered St. Augustine's Seminary in Toronto to study for the priesthood and was ordained at St. Joseph's Cathedral here in Edmonton by the Most Rev. Neil Savaryn in 1950.

Following ordination, Father worked at the Chancery Office of the Edmonton Ukrainian Eparchy here in Edmonton for nine years. In 1959 he was appointed as an assistant at St. Joseph's Cathedral where he is still stationed.

Father Greschuk is not only a Professor of the Ukrainian language here but is also a chaplain to the students of the Byzantine Rite which the particular mentality of their rite as they will assure them, at least partially, of not losing study in a Latin Catholic Seminary. The study of the Ukrainian Rite becomes increasingly important and valuable in these days of ecumenism when we think in terms of a possible re-unification of the Eastern Church with the Western.

Professor of Ukrainian

Father Leo Klug

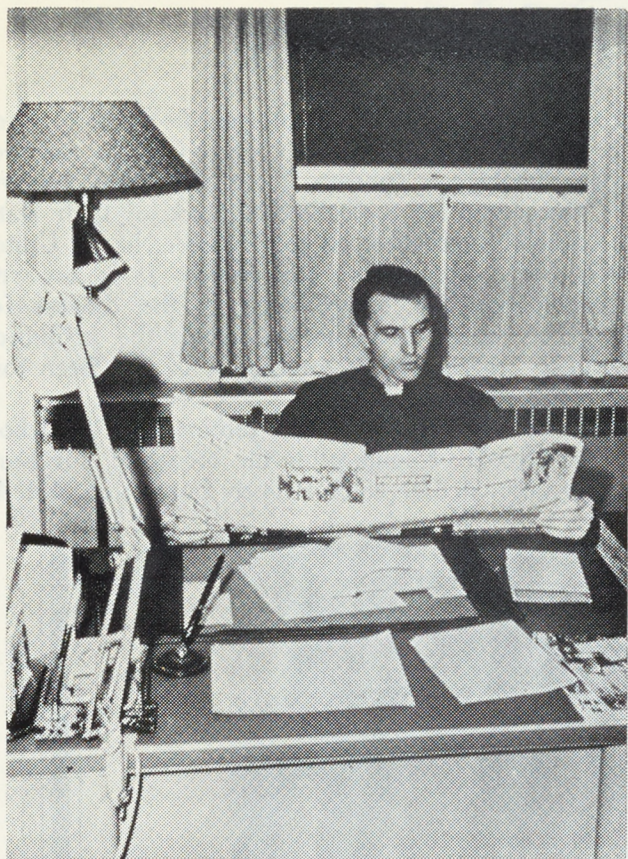


Father Klug was born in Camrose in 1932, was raised there and received his primary and secondary schooling at Camrose public schools. Having completed high school, he went into business with his father for four years in Camrose.

Father decided to enter the seminary in 1954 and was ordained in 1960. Since ordination he has been a curate at Sacred Heart Parish here in the city, chaplain at the Royal Alexandra Hospital, in charge of the Catholic Indian and Metis Service, Administrator of Our Lady of the Angels Parish in Fort Saskatchewan, Chaplain at the Provincial Gaol there and, most recently, an assistant at St. Michael's Parish here in Edmonton.

In September of 1965, Father Klug was asked to become an assistant professor of Homiletics at the Seminary and presently teaches Homiletics to first-year theologians here.

Professor of Homiletics (1st year theology)



Father Albert Laisnez

Father Laisnez was born in Stettler, Alberta, October 2nd, 1937 and received his elementary education at a place called Scollard, Alberta. Upon completion of High School at Big Valley and Trochu he entered St. Joseph's Seminary in 1955. His residency at St. Joseph's was a short one.

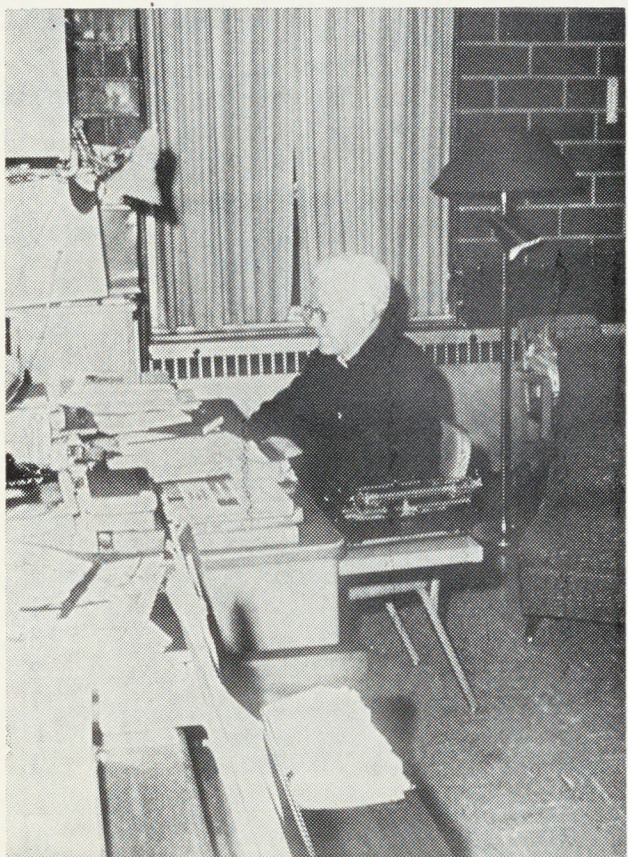
In 1956 he became a resident of Scots College in Rome and in 1961 stayed at the Canadian College there. Father was granted the degree, Licentiate in Philosophy, by the Jesuit-run Gregorian University of Rome in 1959 and in 1962 was granted the Licentiate in Sacred Theology. He was ordained on July 26th of that year.

In September of 1963, Father Laisnez became a Professor at St. Joseph's Seminary. In the same year, he "inherited" Father Ora McManus' role as Vocation Director of the Edmonton Archdiocese, an extremely demanding task itself.

In the opinion of Father Laisnez, vocation problems are linked with the problems of the Church as a whole . . . they call for a total renewal of the concept of a Christian vocation as well as for a total renewal of our concept of the priesthood in particular. Our young men and women must see the challenge and the relevancy of the ministry in the modern world.

Professor of Latin, Logic and Methodology

Father John A. Sheridan



Father John A. Sheridan of the diocese of Motherwell in Scotland did his philosophical and theological studies at the Gregorian University, Rome where he spent thirteen years and after graduation proceeded to the degree of Magister Aggregatus.

After six years as Vice-Rector of the Scots College, he went to Cambridge to take the Natural Sciences Tripos. Then followed a period on the staff of Blairs College, Aberdeen, ultimately as Headmaster.

He returned to his diocese and had extensive experience of parochial work and was for years a lecturer in the extension courses at Glasgow University.

In 1961 he was invited to come for a time to St. Joseph's and has taught Dogmatic Theology, Logic and Cosmology.

Professor of Dogma, Logic and Cosmology

Dioceses and Seminarians

A young man who wants to enter the seminary must receive the bishop's approval for the diocese he wants to study for. Once he enters the seminary he is considered a cleric although he is not, strictly speaking, a cleric until he has been tonsured; this usually takes place after the completion of first year theology. Tonsure, from the Latin *tonsura*, denotes the cutting of the hair as well as a shaven crown worn by the clerics as a distinctive mark of their state. In some countries, where Catholics form a minority among a non-Catholic population, as for example, in the United States and Canada, the tonsure is not worn. Tonsure is not an order but a preparation for orders. It is however, recognized as the entrance into the clerical state. By tonsure a cleric becomes incardinated in the diocese for whose service he was promoted to the clerical state (c. 111 No. 2). The word incardination means the affiliation of a secular cleric to his diocese. The young man, once he has formally committed himself, that is, has been tonsured, will in all likelihood be ordained to the priesthood for that same diocese.

The seminary itself provides the priestly formation the bishop requires. In the major seminaries "the whole training of students ought to provide for the development of true shepherds of souls after the model of our Lord Jesus Christ, who was teacher, Priest, and Shepherd." (Second Vatican Council, Decree on Priestly Formation, Art. 4)



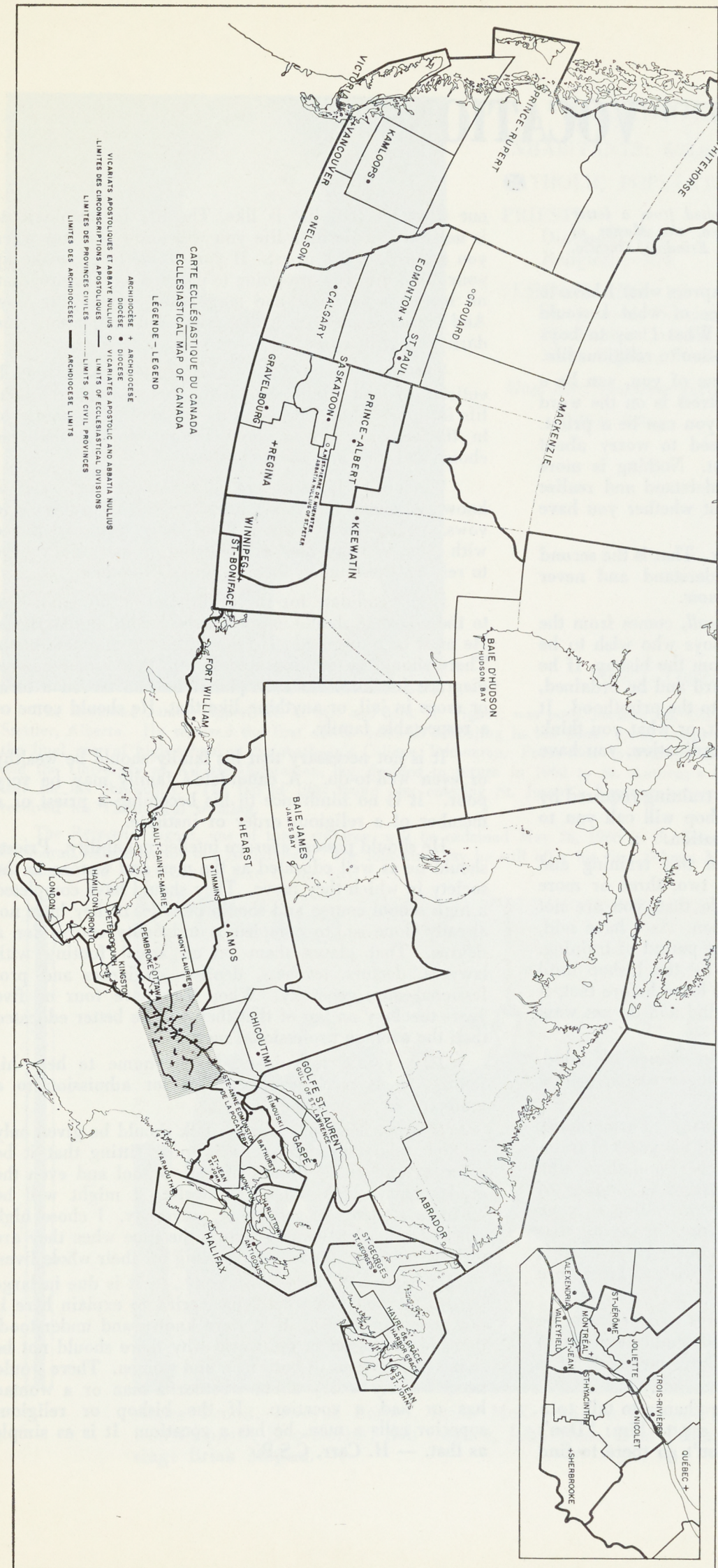
TOTALS OF ENROLLMENT (Sept. 1965)

DIOCESE OR ORDER	PHILOSOPHY			THEOLOGY				TOTALS
	1	2	3	1	2	3	4	
<i>UKRAINIAN BYZANTINE RITE</i>								
Winnipeg .....	..	1	..	..	..	..	..	1
Edmonton	1	..	..	1	..	1	..	3
Saskatoon	1	1	..	..	..	..	..	2
<i>LATIN RITE</i>								
Edmonton	5	4	2	..	3	..	1	15
Calgary	4	10	7	1	4	2	..	28
Regina .....	..	..	1	..	2	..	1	4
Saskatoon .....	..	..	..	1	1	..	1	3
Saint John's .....	..	..	1	..	..	1	..	2
Reno .....	..	..	..	..	..	1	1	2
Hamilton .....	..	..	..	..	..	3	1	4
Vancouver	1	1	1	1	..	1	1	6
Kamloops .....	..	1	..	..	..	..	1	2
Nelson .....	..	..	..	..	..	..	1	1
Victoria .....	..	..	..	..	..	2	1	3
Winnipeg .....	..	..	..	..	..	1	1	2
Missionary Society of the Holy Apostles (St. Boniface)							1	1
Madonna House Apostolate (Pembroke)				1				1
Oblates of Mary Immaculate							1	1
TOTALS	12	18	12	5	10	12	12	81

STATISTICS RE CATHOLICS OF CANADA

The following table shows the percentage of Catholics in Canada and those provinces represented at St. Joseph's Seminary. These figures are based on the Federal Census of 1961 and include the Catholics of the Ukrainian Rite as well as those of the Latin Rite.

	INHABITANTS	CATHOLIC POPULATION
Canada	18,238,247	8,532,826 — 46.8 %
British Columbia	1,629,082	17.9%
Alberta	1,331,944	25.8%
Saskatchewan	925,181	30.0%
Manitoba	921,686	29.3%
Ontario	6,668,000	30.8%
Newfoundland	457,853	35.8%



VOCATIONS



NOTE: The following lines are selected from a letter from Father Carr to Father Lococo, the Master of Novices at the Basilian Novitiate at Erindale, Ontario.

Perhaps a good way for me to express what I have to say would be to give you an outline of what I would say to a class of high school boys. What I say to boys applies equally to girls and their vocation to religious life.

"Any one of you, and every one of you, can be a priest, *if he wants to be one*. The stress is on the word 'wants'. If you *want* to be a priest, you can be a priest. Every one of you. You do not need to worry about whether you have a vocation or not. Nothing is more important for you than that you understand and realize this. You do not need to think about whether you have a vocation or not.

None of you have a vocation now. That is the second very important point to know, understand and never forget. *None of you has a vocation now.*

The vocation, which means the *call*, comes from the religious superior. In the case of boys who wish to be priests in dioceses, the call comes from the bishop. If he calls any or all of you to come forward and be ordained, every boy he so calls, has a vocation to the priesthood. It does not matter how you feel about it, or what you think about it, if the bishop calls you to ordination, you have a vocation to the priesthood.

Moreover, if you go through the training required by those who are to be priests, the bishop will call you to ordination and you will have the vocation.

Some of you might enter upon this training and proceed on it satisfactorily for one, two, three or more years, and then drop out. If you do that, you are not doing so because you have no vocation. As I have said, none of you has a vocation during the period of training. You do not receive the vocation by the bishop until he calls you to sacred orders. If you leave before that, it is because you have changed your mind and do not want to become a priest.

It is quite all right for a boy to change his mind. There is no harm in that. He no longer wants to be a priest.

A person has to *want to be a priest*. Furthermore, he must have the determination during his years of training to stick to it and satisfy his teachers and those who have charge of him. This determination is another of those very important points which I am calling to your attention. In fact, I have no hesitation in saying that this determination, this fixed resolve never to give up is the most important point of all that I wish to lay before you.

So far I have been talking of boys who desire to be diocesan priests. All that I have said applies equally to those who want to be religious priests, members of a religious order or institute.

For example, whenever I have a chance to talk to a boy who is entering our novitiate I say to him: "Don't go there to make up your mind. Don't go there to find

out what Basilian life is like. The life in the novitiate is not like the Basilian life you will know and live when you are ordained a priest. If you decide to go, make up your mind that you are going to proceed on to ordination, no matter what trials and temptations come your way. And you can count on it that trials and temptations and dark days will come."

The young man, let us say, wants to give himself entirely to God. He wishes to do that through religious life in some order. He has all the orders in his country or in the whole world to choose from. He can take his choice and pick any one he wishes.

Obviously bishops and superior generals cannot know personally the young men they call to orders or to vows. They cannot know from their own experience with them whether they are suitable or not. They have to rely on those under them to do this for them.

Each candidate for the priesthood or for admission to the novitiate should enjoy normal health and strength. He must be unmarried. He should be of legitimate birth. There should be nothing against him that would involve disgrace for him: for example, if he had served a term or more in jail, or anything like that. He should come of a respectable family.

It is not necessary that his family should be wealthy or even well-to-do. A candidate's family may be very poor. It is no hindrance to his becoming a priest or a member of a religious order or institute.

He should possess average intellectual ability. Priests should be as well educated as the men and women in the society in which they move. They should have completed a high school course and should be able, if they have not already done so, to complete a university course for a degree. That places them on an equal footing with lawyers, doctors, teachers, dentists, engineers and professional men generally. When they have four or five years theology on top of that they will be better educated than the average professional man.

If a young man is needed at home to help his family, he is not considered free for admission to a seminary or a novitiate.

It is not necessary that my talk should be given only to high school graduates. It is quite fitting that it be given in any or all grades of high school and even the grades below high school. Likewise, it might well be given to students in college or university. I chose high school graduation because that is the time when they are making up their minds and deciding for their whole lives.

If there is a lack of vocations . . . it is due in large part to the fact that what I have tried to explain here is not generally known. If it were known and understood, there is no reason in the world why there should not be shoals of vocations of both men and women. There would never be any worry about whether a man or a woman has or had a vocation. If the bishop or religious superior calls a man, he has a vocation. It is as simple as that. — H. Carr, C.S.B.

ARCHDIOCESE OF EDMONTON

INHABITANTS: 583,640

CATHOLIC POPULATION: 132,845

PRIESTS:

Diocesan: 154

Religious: 104

SEMINARIANS: 16

St. Joseph's Seminary, Edmonton: 14

St. Paul's University Seminary, Ottawa: 1

Scots College, Rome: 1

Most Rev. Anthony Jordan

O.M.I., D.D.



Rev. J. Tigner

The Reverend James Tigner, son of Mr. and Mrs. R. Tigner, was born January 30, 1936 in Stettler, Alberta. He received the first eleven years of schooling in his home town, completing the final year of high school at St. Anthony's College, Edmonton. From 1955 to 1958 he attended the University of Alberta, Edmonton, but decided to return in 1960 to St. Anthony's College for his philosophy. The fall of 1962 found him entering St. Joseph's Seminary where he received his Theological training.

The Reverend Tigner, one of three children, will be ordained May 28, 1966 in St. Joseph's Cathedral, Edmonton for this Archdiocese. The following day he will offer his first Solemn Mass in Immaculate Heart Church here in the city.



Andre Benoit, Dwayne Lorenz, Brian McKernan, Vic Perron, Pat Olson, Joel Christie Don Paquette, Eric Senger, Bob Guglich, John Rose, Lyle Pederson, John Lent. Missing: Brian Majeau.



DIOCESE OF CALGARY

INHABITANTS: 536,082

CATHOLIC POPULATION: 108,966

PRIESTS:

Diocesan: 97

Religious: 61

SEMINARIANS:

St. Joseph's Seminary, Edmonton: 23

St. Augustine's Seminary, Toronto: 1

St. Pius X Seminary, Saskatoon: 1

MOST REV. FRANCIS P. CARROLL, D.D.

Back Row: (L to R)

Tom Molloy, Ray Percival, Rick Trottier, John Vandoremalen, Brian Hubka, Dave Doherty, Ted Shaw, Larry Bagnall, Joe Molnar, John Shaw, Al Fiorino, John Maes, Jerry Woodlock.

Front Row: (L to R)

Bob Hagel, Pat Doyle, James Schleppe, Bernie Burke, Bob Bucher, Greg Coupal, Dave Ell, Gerry Lavoie.

Missing: *Lee Graham, Bob Troman.*



Most Rev. M. M. Johnson, D.D.

ARCHDIOCESE OF VANCOUVER

INHABITANTS: 914,250

CATHOLIC POPULATION: 130,419

PRIESTS:

Diocesan: 76

Religious: 98

SEMINARIANS: 25

Seminary of Christ the King, Mission City, B.C.: 16

St. Peter's Seminary, London: 3

St. Paul's University Seminary, Ottawa: 1

Grand Seminaire, St. Boniface, Manitoba: 1

St. Joseph's Seminary, Edmonton: 4

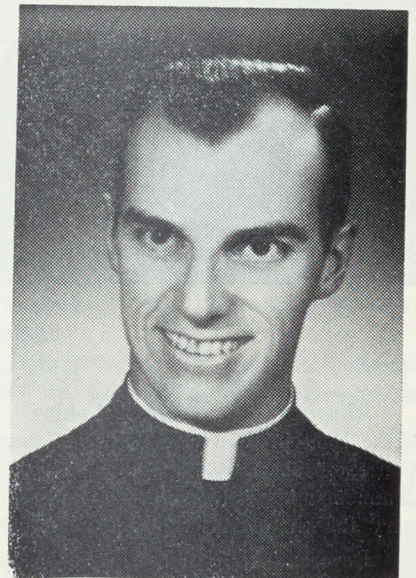
Rev. T. Larkin



REV. TERRENCE LARKIN

The Reverend Terrence Larkin, son of Mr. and Mrs. James Larkin, was born November 20, 1937, in Seattle, Washington. His father being in the U.S. Air Force, Rev. Larkin and the rest of the family travelled with him wherever he was stationed so that by the time he was ready to enter high school he had received education in Washington, Arizona, California and Alaska. After graduating from Westchester High School in Los Angeles he entered Santa Monica City College which he attended for three years. He then entered Queen of the Angels Seminary, San Francisco, California, and two years later switched to St. John's Seminary, Camarillo, California. In the fall of 1965, he enrolled in St. Joseph's.

Rev. Larkin, one of three boys, will be ordained June 4th, 1966 in Corpus Christi Church, Vancouver, British Columbia. He will offer his first Solemn Mass, June 12th in St. Jerome's Church, Los Angeles.



Bill McKinnon

Fred Haffey

Bill Somerville



DIOCESE OF VICTORIA

INHABITANTS: 290,835

CATHOLIC POPULATION: 28,000

PRIESTS:

Diocesan: 30

Religious: 22

SEMINARIANS: 6

St. Joseph's Seminary, Edmonton: 3

Grand Seminary, St. Boniface, Manitoba: 1

St. Paul's University Seminary, Ottawa: 2

Most Rev. Remi J. De Roo, S.T.D., D.D.

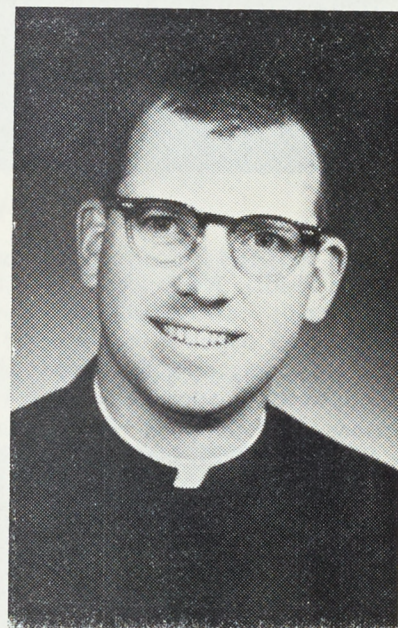
Rev. R. Caldwell



REV. RICHARD CALDWELL

The Reverend Richard Caldwell, son of Mr. and Mrs. Richard Caldwell, was born March 29th, 1939 in Victoria, British Columbia. He received his elementary and high school education there at St. Louis College, before entering Christ the King Seminary at Mission City, B.C. to commence his studies for the priesthood. After six years there, he came to St. Joseph's Seminary for the completion of his studies.

Reverend Mr. Caldwell, one of four children, will be ordained for the services of the Diocese of Victoria on May 19th, 1966 in St. Andrew's Cathedral, Victoria. He will offer his First Solemn Mass there on May 22nd of this year.



*John Zuyderwijk
Pat Quigley*



DIOCESE OF KAMLOOPS

INHABITANTS: 112,000

CATHOLIC POPULATION: 17,605

PRIESTS:

Diocesan: 14

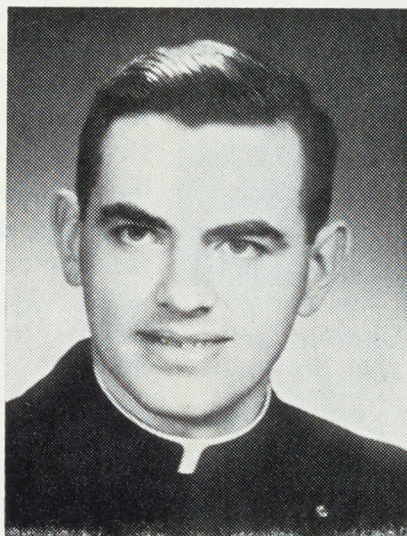
Religious: 13

SEMINARIANS: 2

St. Joseph's Seminary, Edmonton: 2



Most Rev. M. Harrington, D.D.



Rev. J. Desmond



Glenn Lloyd

REVEREND JEREMIAH DESMOND

Reverend Jeremiah Desmond, son of Mr. and Mrs. Jeremiah Desmond was born July 23rd, 1939 in Kamloops, British Columbia. "Jerry" spent two years of his education attending public school before enrolling at St. Ann's Academy where he completed another five years of his schooling. The remainder of his schooling consisted in five years attending Kamloops High School. Having graduated from High School in 1957, he began to work for the British Columbia Department of Highways. Two years later, Rev. Mr. Desmond entered St. Joseph's Seminary for seven years of Philosophical and Theological training.

Reverend Mr. Desmond, one of five children, was ordained to the holy priesthood April 28th, 1966 in Our Lady of Perpetual Help Church, North Kamloops, B.C. On May 1st, he offered his First Solemn Mass with relatives and fellow parishioners at the same Church.



REV. CHRISTIAN AERTS

The Reverend Christian Aerts, son of Mr. and Mrs. Thomas Aerts and one of six children, was born in Kysbergen, Holland, July 21, 1938. Having completed his high school in Holland he immigrated to Canada in 1960, when he entered St. Joseph's Seminary to study for the Diocese of Nelson, British Columbia.

Reverend Aerts will be ordained to the sacred priesthood May 14th, 1966 in St. Rita's Church, Castlegar, British Columbia. The following day, he will offer his first Solemn Mass in the same Church. Then, on June 5th, while on an excursion back to his homeland, he will offer Holy Mass with his family and relatives.

DIOCESE OF NELSON

INHABITANTS: 160,000

CATHOLIC POPULATION: 31,000

PRIESTS:

Diocesan: 42

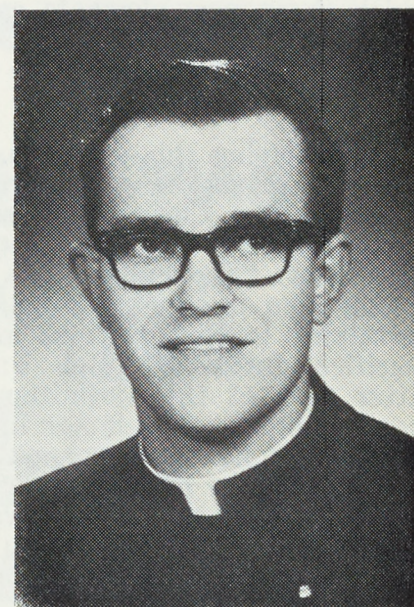
Religious: 22

SEMINARIANS: 3

St. Joseph's Seminary, Edmonton: 1

Most Rev. Wilfred E. Doyle, J.C.D., D.D.

Rev. C. Aerts



From the Old . . .



. . . Through Time . . .

. . . To the New

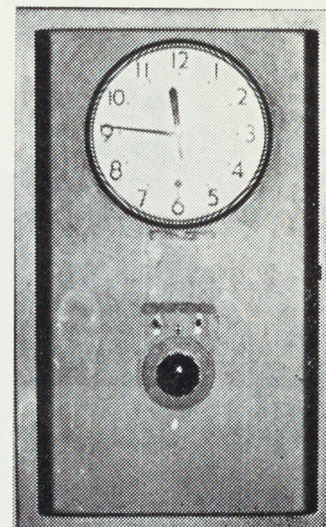
The first question which comes to mind when one mentions the need for seminary renewal is: Why? The seminary has served the Church well for 400 years while remaining relatively unchanged. Why the sudden concern for change which

is manifested in several full length books and countless articles on the subject?

The most obvious reason for renewal in the seminary is a very practical one. The seminary has to keep up with the rest of the Church. The Council in its **Decree on Priestly Training** has endorsed the idea of seminary renewal while reaffirming the ideals of the past. It describes itself as laying down "certain basic principles by which those regulations may be strengthened which long use has shown to be sound and by which those new elements can be added which correspond to the constitutions and decrees of this sacred council and to the changed conditions of our times."

Underlying this principle, however, is a new emphasis in the concept of the priesthood contained in the **Constitution on the Church**. St. Paul's familiar words on the priesthood are enlightening: "For every high priest taken from among men is appointed for men in the things pertaining to God, that he may offer gifts and sacrifices for sins." (Heb. 5:1) Heretofore, the latter part of this definition has received primary emphasis. The image of the priest as another Christ has been a popular one and rightly so. Christ is the great high priest engaged in His "Father's business" which was finally accomplished by His offering "gifts and sacrifices for sins." Our Lord prepared for this task by his hidden life climaxed by His forty days in the desert. The seminary has played the role of this hidden life of preparation for the exalted role of representing the Son of God and continuing to make present His "gifts and sacrifices for sins."

This concept of the priest and of priestly training remain true first part of St. Paul's description is receiving more attention. Before speaking about bishops and priests, Chapter, 3 of the **Constitution on the Priesthood** speaks of the people of



God to whom all belong. The priest not only represents the Lord but he is also "taken from among men (and) is appointed for men." In the following chapter of the same Constitution the role of the priest is defined in terms of that of the Bishop. He is a Christian who shares in the ministerial priesthood given by Christ in its fullness to the Bishop. As a minister he is also a servant. To be an effective representative and servant of his people he must during his seminary years somehow keep his hand on the pulse of society. He is preparing to preach the Gospel to communities where even many Christians are not Christian any more. His spirituality and his learning need to be able to meet that challenge. His training has to be geared to these future needs. This is the challenge which faces the seminary today. With this in mind the **Decree on Priestly Training** speaks of developing in students "a due human maturity," which will enable them to "make weighty decisions" and "work properly at their own development." Furthermore, "the norms of discipline are to be applied according to the age of the students so that they themselves, as they gradually learn self-mastery, may become accustomed to use freedom wisely, to act spontaneously and energetically, and to work together harmoniously with their fellows and with the laity." (No. 11).

In stating these broad principles, the council Fathers have laid down guidelines for the national councils of Bishops and seminary authorities in the formulation of a concrete program. Thus allowance is made for special circumstances and for periodic revision so that "the priestly training will always be in tune with the pastoral needs of those regions in which the ministry is to be exercised."

The program approved for St. Joseph's Semin-

ary by Archbishop Jordan for the present school year was inspired by the thinking which has been endorsed by the **Decree on Priestly Training**. It is modelled for the most part on experiments conducted in other seminaries on the continent.

The spiritual program takes its inspiration from the **Constitution on the Sacred Liturgy**. The Mass is the focal point of each day and we strive for variety by various forms of participation. The week begins with a solemn High Mass on Sunday. The highlight of the daily low Mass is a Mass of concelebration when the whole community gathers around the altar. The Divine Office begins and ends the day. Other community exercises like Scripture Services, Holy Hours and Stations of the Cross during Lent, all take their inspiration from the Word of God and are in tune with the Liturgical Season. Private prayers like visits to the Blessed Sacrament which used to be provided for by the schedule and made in common, are now largely left to the planning and initiative of each individual. It is the beckoning of the Lord rather than that of the bell which must motivate a man of God.



If you ask an older Seminarian what affects him most in the new rule, he will probably tell you that there is a more relaxed atmosphere around the seminary. Periodic class meetings with the Rector give him an opportunity to express his

views about the things that concern him. To further promote the idea of a family unit along class lines, each class, as much as possible, lives together on a separate residence floor. A lounge is provided where students may gather for relaxation or discussion during free time. They are responsible for maintaining order. The rule of absolute silence has given way to reasonable quiet which will enable others to work without interruption. Several hours each day are at the disposal of students for tasks that need to be done. The emphasis is on personal responsibility and initiative which increases with senior students.

The curriculum presents a number of interesting changes too. Philosophers have a course on Liturgy and Sacred Scripture along with the usual pre-theological subjects. Theologians find a redistribution of matter in some subjects, an increasing use of the seminar method, not to mention the challenge of sixteen documents emanating from the Second Vatican Council.



The doors of the seminary swing open much more readily than before — both ways. Students are given time off to attend projects which will put them in direct touch with the problems and thinking of society. The exercises aren't all intellectual either. There are opportunities to engage in the apostolate to the needy at such places as the Marian Center and the Youville Home for the aged. Speakers are brought in to complement the work of the classroom which of necessity holds first place and strictly limits extracurricular activity.

After less than a year it is too early to tell whether the new program is adequate to meet the demands of the Church today. But one thing is certain. Bishops and seminary authorities will continue to strive to achieve the delicate balance between the tried and proven of the past and the challenging needs of the present and future.

**TO BE
A CHRISTIAN
IS THE
GREAT
THING
NOT
MERELY
TO SEEM
ONE.**

St. Jerome

ARCHDIOCESE OF REGINA

INHABITANTS: 428,553

CATHOLIC POPULATION: 90,000

PRIESTS:

Diocesan: 105

Religious: 86

SEMINARIANS: 22

St. Joseph's Seminary, Edmonton: 3

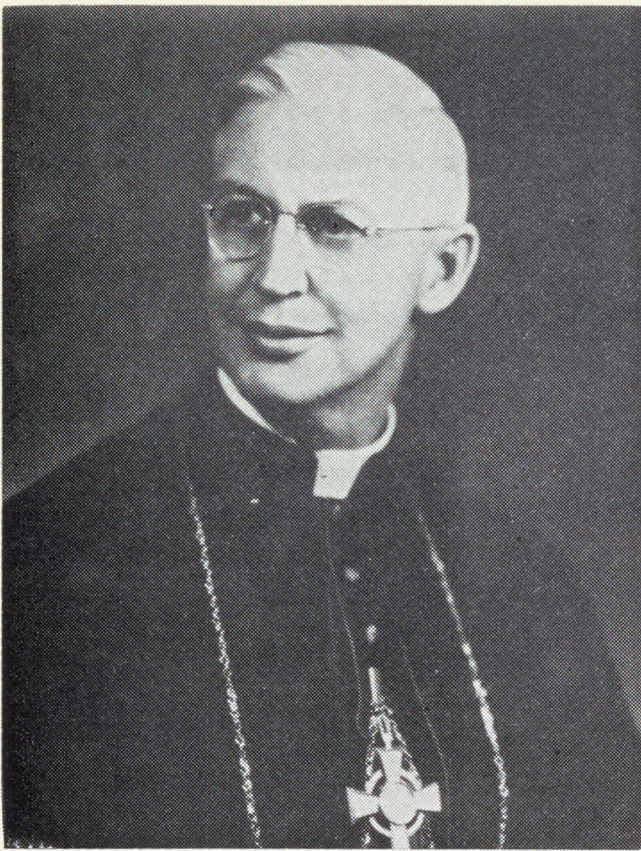
St. Peter's Seminary, London: 4

St. Paul's University Seminary, Ottawa: 5

St. Augustine's Seminary, Toronto: 4

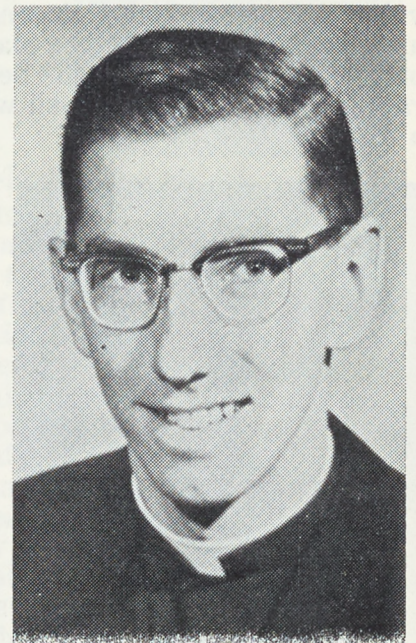
St. Peter's Seminary, Muenster, Sask.: 3

St. Pius X Seminary, Saskatoon: 3



Most Rev. Michael C. O'Neill, D.D.

Rev. F. Kryzanowski



REV. FELIX KRYZANOWSKI

The Reverend Felix Kryzanowski, son of Mr. and Mrs. Nicholas Kryzanowski, was born on February 7th, 1940, in Rose Valley, Saskatchewan. He received his early schooling at Fosston Hamlet, the Rose Valley High School and finally Campion College in Regina. Upon graduation he worked for a year as a steward with Canadian Pacific Steamships at Vancouver. Coming back to Saskatchewan he spent a year in the Faculty of Engineering at the University of Saskatchewan before entering St. Pius X Seminary, where he remained for three years. He then spent three years at Regina Cleri Seminary in Regina and in the fall of 1965, entered St. Joseph's.

Rev. Kryzanowski, one of five children, will be ordained on May 29th of this year at St. Mary's Church, Fosston, Saskatchewan. He will celebrate his first Solemn Mass May 30th in the same Church.



*Albert Schmitz
Bruce Veroba*

DIOCESE OF SASKATOON

INHABITANTS: 193,998

CATHOLIC POPULATION: 44,449

PRIESTS:

Diocesan: 40

Religious: 51

SEMINARIANS: 21

St. Joseph's Seminary, Edmonton: 3

St. Paul's University Seminary, Ottawa: 4

Grand Seminary, St. Boniface, Manitoba: 1

St. Pius X Seminary, Saskatoon: 13

Most Rev. Francis Klein, D.D.

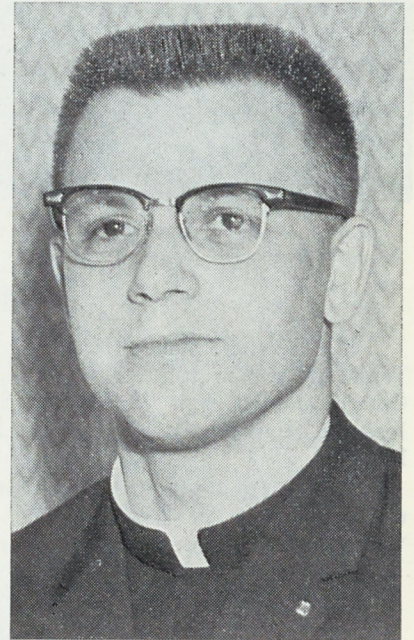
Rev. M. Koch



REV. MICHAEL KOCH

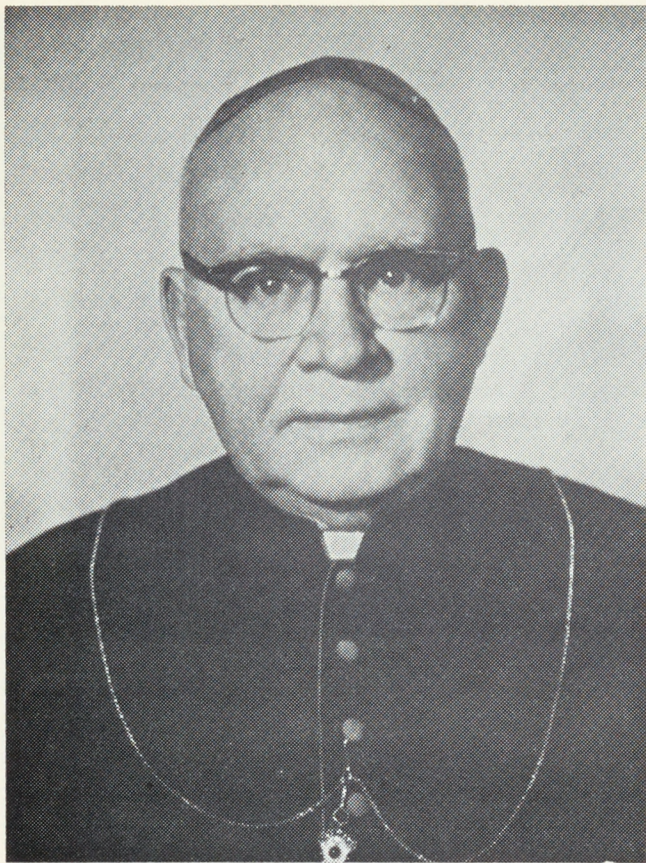
The Reverend Michael Koch, son of Mr. and Mrs. Jerome Koch, was born February 2nd, 1934 in Wilkie, Saskatchewan. After finishing grade eight, he farmed for four years before attending high school in Wilkie. Upon graduation from high school, Rev. Mr. Koch worked as a brakeman with the C.P.R. for one year before entering the University of Saskatchewan, Saskatoon, where he received his B.A. in 1960. St. Basil's Novitiate, Richmond Hill, Ontario, was his next place of residence. Having decided to study for diocesan priesthood, Mr. Koch spent one year at St. Pius X Seminary in Saskatoon before entering St. Joseph's Seminary in 1962.

Rev. Mr. Koch, the oldest of nine children, will be ordained in St. Paul's Cathedral in Saskatoon on June 4th, 1966. He will offer his first Solemn Mass on June 5th at Wilkie.



John Owens

Bill LaFreniere



DIOCESE OF HAMILTON

INHABITANTS: 932,235

CATHOLIC POPULATION: 221,033

PRIESTS:

Diocesan: 135

Religious: 127

SEMINARIANS: 56

St. Joseph's Seminary, Edmonton: 4

Grand Seminaire, Quebec: 1

St. Peter's Seminary, London: 12

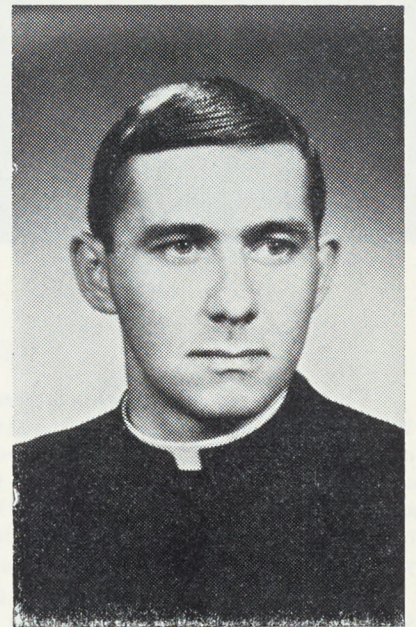
St. Augustine's Seminary, Toronto: 14

St. Augustine's College, Toronto: 8

Resurrection College, Kitchener, Ontario: 17

Most Rev. J. F. Ryan, J.C.D., D.D.

Rev. J. Curtin



REV. JAMES CURTIN

The Reverend James Curtin, son of Mr. and Mrs. John Curtin, was born July 3rd, 1936 in Toronto, Ontario. He received his grade school education at St. Joseph's School in Hespeler, Ontario and his high schooling at St. Jerome's High School in Kitchener. Before entering St. Joseph's Seminary, he attended St. Jerome's College, Kitchener and Regina Cleri Seminary in Regina.

One of four children, Rev. Curtin will be ordained May 28th, 1966 in the Cathedral of Christ the King in Hamilton. He will celebrate his first Solemn Mass in St. Mary of the Visitation Church in that city on May 29th.



Don MacLennan, John Farrell, Ed Sheridan

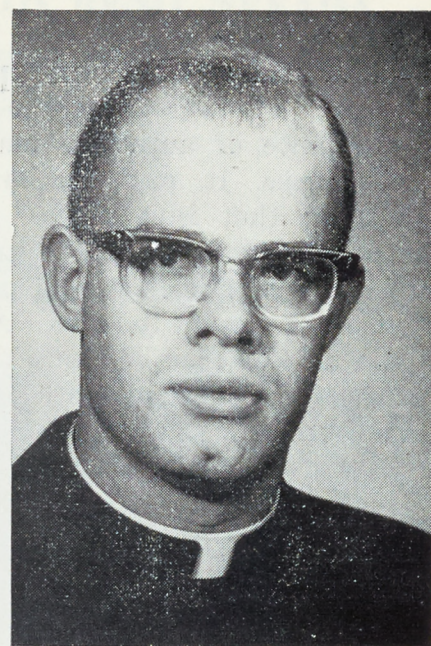


Kenneth Foran

ARCHDIOCESE OF WINNIPEG



Most Rev. G. B. Flahiff, PH.D., D.D.



Rev. J. Sigler

INHABITANTS: 930,000

CATHOLIC POP.: 95,000

PRIESTS:

Diocesan: 74

Religious: 94

SEMINARIANS: 15

St. Joseph's Seminary, Edmonton: 2

St. Augustine's Seminary, Toronto: 7

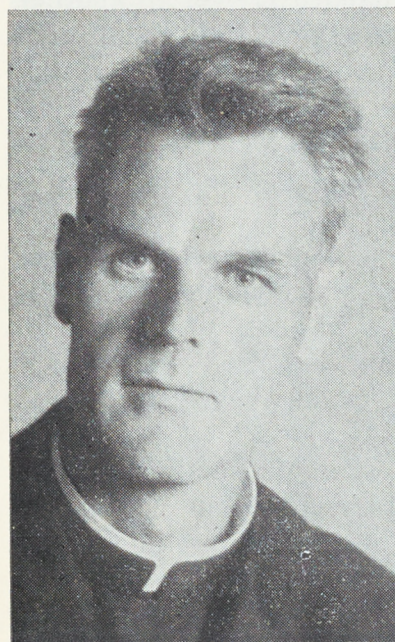
St. Peter's Seminary, London: 3

Grande Semaire, St. Boniface, Manitoba: 3

The Reverend Jason E. Sigler, the nephew of Mr. and Mrs. Earl LaFountain, was born July 11, 1938 in Detroit, Michigan. After graduating from Our Lady of Lourdes High School, River Rouge, Michigan, he attended St. Jerome's College, Kitchener, Ontario, for three years where he studied philosophy. He then moved to Mount St. Mary's Seminary of the West, Cincinnati, Ohio, for his first year of Theology. In the fall of 1963, he entered St. Joseph's Seminary for his final three years of Theological study.

Rev. Sigler, one of three children, will be ordained early in June in St. Mary's Cathedral, Winnipeg, Manitoba. He will offer his first Solemn Mass in Our Lady of Lourdes Church, River Rouge, Michigan.

Rev. Sigler, one of three children, will be ordained early in June in St. Mary's Cathedral, Winnipeg, Manitoba. He will offer his first Solemn Mass in Our Lady of Lourdes Church, River Rouge, Michigan.



Oblates Of Mary Immaculate



BROTHER DESMOND BOWLER

Brother Desmond Bowler, O.M.I., son of Mr. and Mrs. Fred Bowler, was born November 26, 1925 in Matlock Bath, Derbyshire, England. He received his education at several English Schools and Colleges and after working as an electronics technician for approximately ten years entered St. Charles Scholasticate, Battleford, Saskatchewan. In the fall of 1965 he entered St. Joseph's.

Brother Bowler is one of five children. He will be ordained for the Alberta-Saskatchewan Province of the Oblate Fathers.

RATIONAL ROUTINE: a concept of authority

Rev. R. J. Caldwell

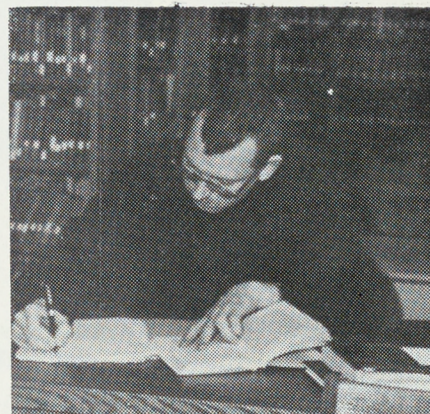
Defiance of authority may well be a sign of the times. It may also be an expression of something that isn't there. A manager may hire an efficiency expert to streamline the company but his efficiency may put an end to that which it was meant to serve. Authority may put an end to obedience. I think this has happened. Authority is dominative. Obedience is a "rational routine." Freedom is not an attribute of Man. Let me explain.

In the past authority and obedience were looked upon as something utilitarian. There were those who gave orders and there were those who carried out the orders. A dichotomy. It was a question of "do's" and "don'ts". The "do's" commanded by divine right. And by the same right the "don'ts" obeyed. Such a notion of authority makes man less than what he is. Authority becomes dominative. Obedience is a routine of carrying out orders. Man is not free.

Today there is a revolution taking place in our understanding of authority and obedience. We no longer look on authority as a 'right' to command, nor do we look on obedience as an 'obligation' to obey. "Conscientious objection" and "holy or respectful disobedience" are the "in" terms. Superior and subject are "out" terms. What is happening? Is this "revolution" really something new?

What is involved here is not a question of opposing "cans" to "cannots" or of pitting "to do as I please" against "to do as I am told". In the words of Robert O. Johann, S.J. the problem of authority is "having to do what I am told when commanded by legitimate authority, and yet at the same time of being ultimately responsible for whatever I do, even when I do as I am told." The question of authority, then becomes a question of individual responsibility. Fundamentally it is the freedom to be MAN. When placed in this context, authority is not dominative; obedience is not a "rational routine" and freedom is Man's greatest expression of what he is.

Man's life is essentially a matter of interaction, a response to actions upon us and the understanding of these actions. The result is a social awareness or understanding of being in society. Each man contributes something to the development of the society in which he finds



himself. He sets, as it were, the mores in which that society will find its expression and direction. Man does not act as solely an individual but with an awareness of others. Hence, the question of authority and obedience is at the same time both individual and communal. Man, then, will be responsible for his actions even when commanded by legitimate authority.

Perhaps now is the time to state some attitudes. Authority is an attitude of service to the community. The individual sees himself as the original centre of power of action. Here the self interacts with the other to produce a direction. But not every member of the community can be 'the' leader. Some will follow. Those who follow also render 'service' to the community. They have taken their right to govern as it were and handed it over to another who will be their expression of direction. In this sense obedience is not different from authority. Instead we have an unfolding of a synthesis of interaction between men for the good of each. In this way they realize their fulfillment as Man.

It is because this personal aspect of authority has not been stressed adequately that respect for authority has become virtually non-existent. The efficiency governed well but it did not serve. Authority was obeyed but it was an efficient obedience. Defiance of authority may well have been a sign of the times but it also showed we need to rethink our concept of authority in terms of service to one another.

1 Robert O. Johann, S.J., "Authority and Responsibility" (*Freedom and Man* ed. John Courtney Murray, S.J., P.J. Kennedy & Sons, New York 1965) p. 142.

DIOCESE OF RENO, NEVADA

INHABITANTS: 497,603

CATHOLIC POPULATION: 70,976

PRIESTS:

Diocesan: 63

SEMINARIANS: 27

St. Joseph's Seminary, Edmonton: 2

Grand Seminaire, St. Boniface, Manitoba: 3



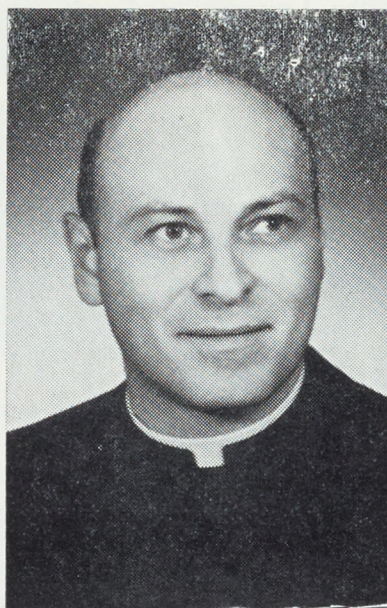
Most Rev. R. J. Dwyer, D.D.

REVEREND FRANK CAPO

The Reverend Frank Capo, son of Mrs. Mary Capo and the late Frank Capo, was born November 28, 1930 in Pittsburgh, Pennsylvania. After graduating from high school, Rev. Mr. Capo attended the New Jersey State Teachers' College before teaching for five years. This was followed by a three-year stint in the American armed services.

Having completed his military service, he entered Mount Angel Seminary, St. Benedict, Oregon to commence his studies for the priesthood. Before coming to St. Joseph's Seminary in 1965, he attended Immaculate Heart Seminary in San Diego, California.

Rev. Mr. Capo, one of two children, will be ordained for the Diocese of Reno, Nevada on May 19th, 1966 in St. Thomas Cathedral in Reno. He will offer his first Solemn Mass, May 21st.



Rev. F. Capo



Gerald Champlin



ARCHDIOCESE OF ST. JOHN'S

INHABITANTS: 159,178

CATHOLIC POP.: 81,369

PRIESTS:

Diocesan: 70

Religious: 10

SEMINARIANS: 27

St. Joseph's Seminary,
Edmonton: 1

St. Augustine's Seminary,
Toronto: 2

St. Paul's University Sem-
inary, Ottawa: 14

All Hallows Seminary,
Dublin, Ireland: 10

Daniel McGettigan



Most Rev. P. J. Skinner, C.J.M., D.D.

SEMINARIANS ON CAMPUS . . .

Need you suppress your desire for a liberal education just because you want to enter the Seminary? No! You need not. In keeping with the Church's latest efforts to face the realities of our ever-changing society, St. Joseph's Seminary has made it possible for seminarians to attend classes at the University of Alberta. (Edmonton). Young men beginning Philosophy have the prerogative of either choosing the B.A. program at the University, or the three-year philosophy program at the Seminary.

At the present time there are five philosophers taking advantage of this B.A. program. This seems such a trivial number, that one begins to wonder why the Seminary persists in such a system. But the program is doing fairly well if one keeps in mind the fact that this infant-project was launched only last year. Two of the five boys are pioneers, now in their second year; one will graduate with a B.A. next term; the other has undertaken a four-year program in Education.

Perhaps a simple outline of the University-students' day will help to clarify how the system functions. After morning prayer in common at 6:45, the University students eat breakfast and are on the road by 7:30 in the Econo-line van which is supplied by the Seminary. Fortunately, this year all of the students scheduled their classes in the



Harvey Woytiuk, John Lent, Joel Christie, Ron Woytiuk, Bob Guglich

morning; thus by 12 o'clock noon, with the exception of a few afternoon "labs", everything is finished. After eating dinner at St. Joseph's College, the five return to the Seminary to participate in a normal day with the rest of the seminarians. The Rector has permitted complete freedom with regard to the use of University facilities. For instance, if one finds it necessary to stay at the library, he is free to do so. Special night-lectures, required as part of the courses, can also be attended. Thus the University-seminarian is given an opportunity to receive a fairly well-rounded University and Seminary formation. There are a few minor problems in the system, but what system in our modern society is flawless?

The boys would like to express sincere thanks to the rector, Fr. Schoen, the Sisters, Fr. Laisnez, and the rest of the faculty for their patience and assistance throughout the year.

— *Bob Guglich*

THE UKRAINIAN-CATHOLICS OF THE BYZANTINE RITE

"The Church of Jesus Christ is neither Latin nor Greek, nor Slav, but Catholic." And, because the Church is Catholic, it is Latin and Greek and Slav.

Of the Slavs, most were evangelized by Greeks and consequently they possess a theology, liturgy and discipline which is largely in common with that of the Church of Byzantium. Among these peoples, cherishing their apostolic inheritance, are the Ukrainian-Catholic-Byzantines who, in Canada under four eparchs (Bishop) number nearly two-hundred thousand.

The sufficient number and adequate training of vocations to the priesthood is and always has been of vital importance in the care for the building up of the Body of Christ. The Ukrainian Church in Canada, already gravely short of clergy, clearly realizes this. It sees the almost insurmountable obstacles to the establishment of a seminary for its own twenty students. Accordingly, these students have been sent by their bishops either to Latin-rite seminaries in Canada or to the renowned universities of Rome.

Such an arrangement is obviously not ideal. Proper training in the liturgy, mentality, spirituality and language proper to their rite is not easily thus acquired.



Compensating factors are not, however, wanting; there is to be gained a deep and intimate knowledge of the ways and even of the very persons of their Latin-rite brethren. And knowledge of others should lead, inevitably, to a deeper knowledge of self.

Success is, however, measured not only by gains from others but also by gifts of oneself. These few Ukrainian seminarians, even by their mere presence, very definitely bear witness to the universality of the Church. They are a living invitation to understand Eastern Christianity and to realize how much the Second Vatican Council and the whole Church today have been nourished and enriched by its wisdom.

EDMONTON



Most Rev. N. N. Savaryn
O.S.B.M., D.D.

EPARCHY OF EDMONTON

INHABITANTS: 998,652

UKRAINIAN CATHOLIC POPULATION: 51,917

PRIESTS:

Diocesan: 44

Religious: 23

SEMINARIANS: 3

St. Joseph's Seminary, Edmonton: 2

St. Josaphat's College, Rome: 1

SASKATOON



Most Rev. A. J. Roborecki, D.D.

EPARCHY OF SASKATOON

INHABITANTS: 193,988

UKRAINIAN CATHOLIC POPULATION: 36,000

PRIESTS:

Diocesan: 32

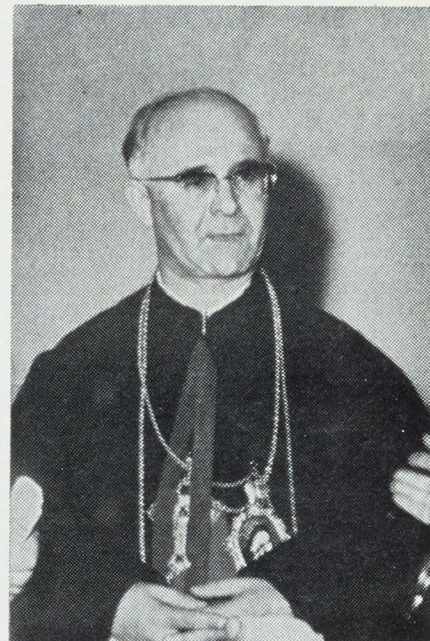
Religious: 13

SEMINARIANS: 4

St. Joseph's Seminary, Edmonton: 2

St. Josaphat's College, Rome: 2

WINNIPEG



Most Rev. M. Hermaniuk
C.Ss.R., D.D.

ARCHEPARCHY OF WINNIPEG

INHABITANTS: 930,000

UKRAINIAN CATHOLIC POPULATION: 58,200

PRIESTS:

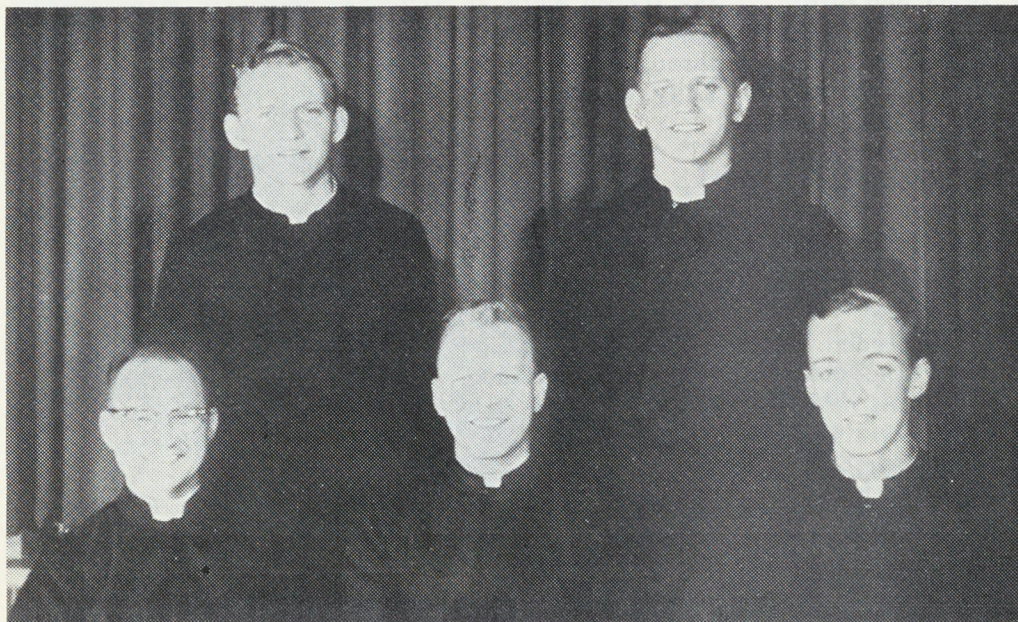
Diocesan: 44

Religious: 16

SEMINARIANS: 4

St. Joseph's Seminary, Edmonton: 1

St. Josaphat's College, Rome: 3



Ronald Woytiuk
(Saskatoon Eparchy)

Harvey Woytiuk
(Saskatoon Eparchy)

John Dziadyk
(Edmonton Eparchy)

John Kratko
(Edmonton Eparchy)

John Mahylis
(Winnipeg Archeparchy)

Madonna House Apostolate

By Richard Starks



Mrs. Catherine Doherty

The Second Vatican Council has called on all Christians, especially its own, to preach the good news to men everywhere. Not in order to "convert" in the old sense of that word, but in order to share with them the face of Love, the face of God. TO PREACH THE GOSPEL WITH OUR LIVES is the cry of the Church, the cry of its bishops to their people, to our separated brethren, to all men. And it is really the cry of the Madonna House Apostolate too.

This strange family of laymen, laywomen and priests dedicates itself to the sharing of "peace and love"—its motto words—among all men. Not in any grandiose or glamorous way, but through little things done exceedingly well for the love of God: through nursing clinics for West Indian islanders; through soup lines and rehabilitation facilities for alcoholics and transients; through "chitchats" with a distraught suburban family or an evicted slum-dweller. To share with the common man the Good News of Christ: that God is Love, that men can live in love, and that to *love* is to *give*. This is our life.

Founded by Mrs. Catherine Doherty, a leader in the emergence of the laity, the Madonna House Apostolate now calls Combermere, Ontario, its home. There is the headquarters of the apostolate. There too is the training centre where prospective lay apostles receive their early formation, academic, spiritual, and practical. Each year several young men and women take their promises of

poverty, chastity, and obedience. Then they join the nearly one hundred members of the apostolate already in the market places of the United States, Canada, West Indies, and Pakistan, there to cry the Gospel with their humble lives.

At present, Madonna House has eighty laymen and women, and six priest-members in its unique family, and two men pursuing studies toward ordination, one of whom is presently studying here at St. Joseph's. Thus layman, laywoman, and priest all work together as a team, as a sign of love; and perhaps as a sign that confusion can become unconfused, crooked paths made straight, peace brought to a war-filled world.

Madonna House is a small, unimportant apostolate. But these are the tenets by which it lives. It sees itself as truly a part of a suffering, pilgrimming, loving Church. It tries with all its might to implement . . . to incarnate God into the secular society: into the streets and market-places of our urban centres; into the ghettos of distant lands; into the forgotten poor rural communities. In a word, Madonna House Apostolate tries to bring Love where it is most needed at a given moment.

Vatican II and the Layman

"In the pilgrimage of this life, hidden with Christ in God and free from enslavement to wealth, they aspire to those riches which remain forever, and generously dedicate their entire selves to spreading God's kingdom and to fashioning and perfecting the sphere of earthly things according to the spirit of Christ . . . this apostolate should reach out to all men wherever they can be found; it should not exclude any spiritual or temporal benefit which can possibly be conferred. True apostles, however, are not content with this activity alone, but look for the opportunity to announce Christ to their neighbors through the spoken word as well. For there are many persons who can hear the gospel and recognize Christ only through the laity who live near them." (Decree on the Laity, chapter 1.)



Richard Starks



Father E. Briere

This year we had the privilege of welcoming back an alumnus and a one-time professor of the Seminary Father Briere. Father Briere "was born on a hot summer's day in St. Paul on July 20, 1917" (Vox Ovium — 1940). After he had obtained his Bachelor of Arts degree at the Jesuit College he entered the old St. Joseph's Seminary for his theology and was ordained in 1940. For the following fifteen years he remained at the Seminary to teach philosophy. At the same time he made use of the situation at hand and became involved with Catholic Action and the Apostolate. Since then he has associated himself with the Madonna House Apostolate and has been active in spreading its ideals.

On February 6 he came to the Seminary quite unprepared to give any sort of speech. But we seminarians will never forget the secret which he revealed to us: *The ESSENTIALS are all that are necessary for development in the spiritual life. We are sinners. Therefore, we must humbly recognize this state of ours and looking to heaven, surrender ourselves to the mercy of God. If this is done, then we can be certain that we shall not be alone as we strive to fulfil our ordinary daily duties.*

MISSIONARIES OF THE HOLY APOSTLES

The establishing of seminaries for the priestly training of men of mature years requires specially equipped administrators and teachers. This the Very Reverend Eusebe M. Menard, O.F.M., very well realized, having himself, in 1956, established Holy Apostles Seminary in Cromwell, Connecticut. Accordingly, in order to provide for a need which he had thus helped create, he in 1957, founded the Society of the Missionaries of the Holy Apostles. This society now staffs not only the above-mentioned seminary, but also two houses of study in Washington, D.C., and a seminary in Peru.

Lay auxiliary members	12	Theologians	12
Permanent Clerical members	55	Novices	5
Ordained Priests	20	Brothers	4
New ordained priests	9	Diocesan Clerical auxiliary members	10

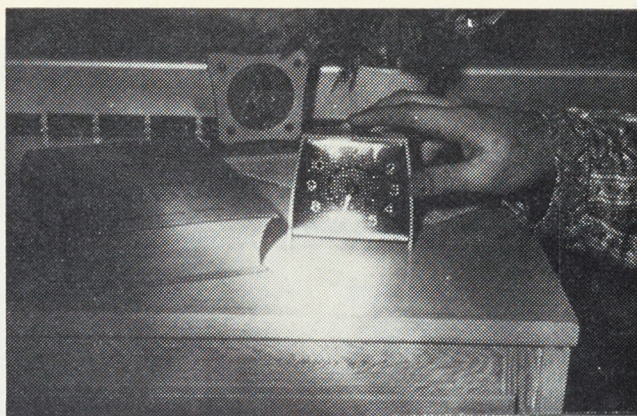
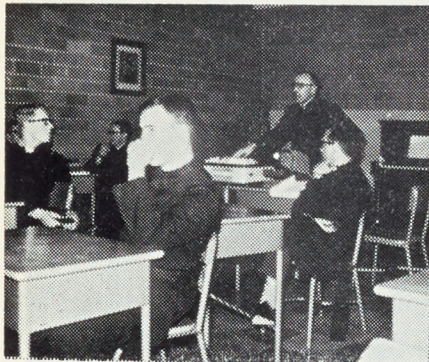


Rev. L. Joseph

Rev. L. Joseph

The Reverend Lidio Joseph, son of Mr. Emmanuel Joseph and the late Mrs. Constance Joseph, was born November 13, 1934. After graduating from high school he attended Wesleyan University, Middletown, Connecticut. Later he worked two years for the Hanover Trust Company and then spent approximately two and a half years as a Welfare Worker in New York. Before coming to St. Joseph's in the fall of 1965, he attended Holy Apostle's Seminary, Cromwell, Connecticut and Regina Cleri Seminary, Regina, Saskatchewan.

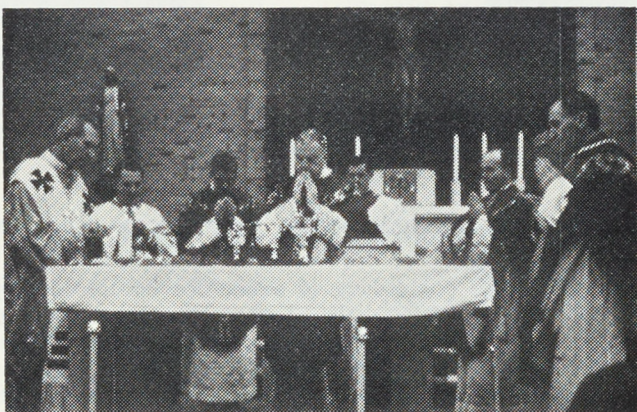
Rev. Joseph, one of four children, will be ordained on May 21, 1966. Although he will be sponsored by the Archdiocese of St. Boniface, he will also be affiliated with the apostolate of the Missionaries of the Holy Apostles as a diocesan clerical auxiliary member in the training of belated vocations. He will offer his first solemn Mass, May 22, 1966.



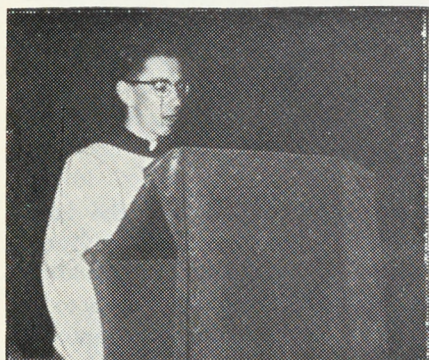
As the pulse in the human body manifests the heartbeat and thus indicates that life is present, so too, in the community life of the seminarians a three-fold activity manifests the seminarian's daily life. The three-fold activity of prayer, study and recreation is certain evidence of the vitality found in the seminary. This activity continues throughout the day as the seminarians busy themselves with the many and varied duties required by life in the seminary. Material food is the

THE EUCHARIST

CENTRE OF SEMINARY LIFE



source of nourishment by which we are able to continue our vital, physical activity but spiritual food is necessary if the vital life of grace is to continue within us. This essential spiritual nourishment is obtained through the sacraments and particularly through the Eucharist. The Mass, the community banquet, is the spiritual highlight of each day and all who participate in it are revitalized so that the unending activity, a sure sign of life, continues.

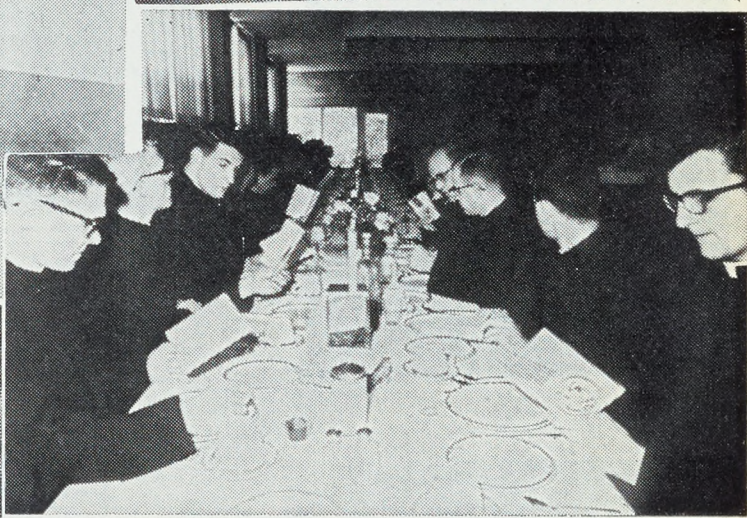
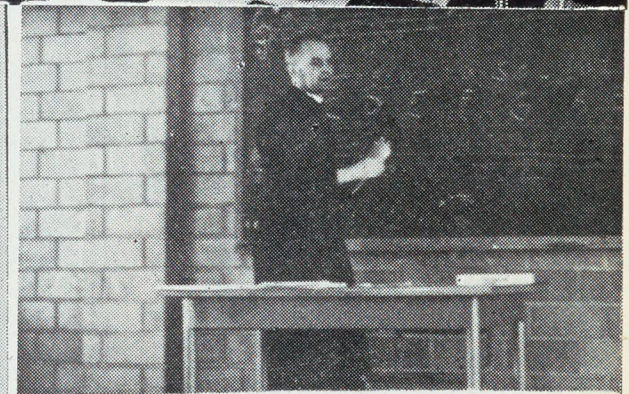


THE PRIESTHOOD

To live in the midst of the world without desiring its pleasures; to be a member of each family yet belonging to none; to share all sufferings; to penetrate all secrets; to heal all wounds; to go from men to God and offer Him their prayers; to return from God to men to bring pardon, peace and hope; to have a heart of fire for charity and a heart of bronze for chastity; to teach and to pardon, to console and to bless always; this life is yours, O Priest of Jesus Christ!

Lacordaire

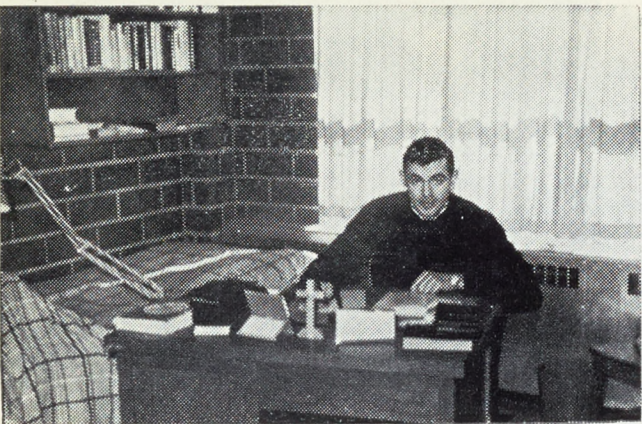




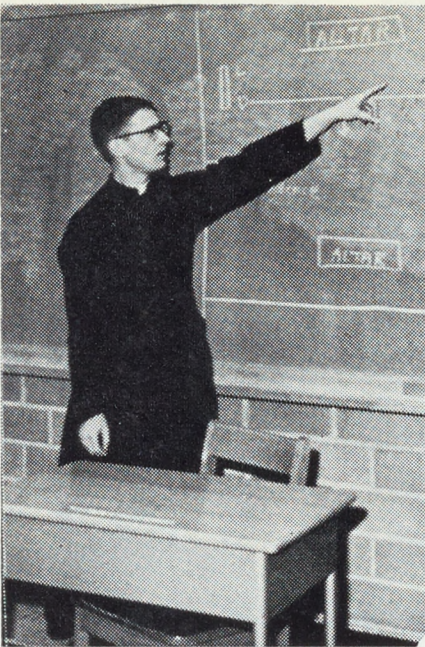
Odds

&

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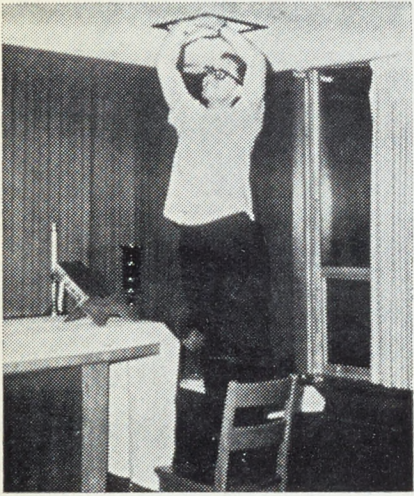
"Dean" Desmond



M.C.



"Holy" Joe

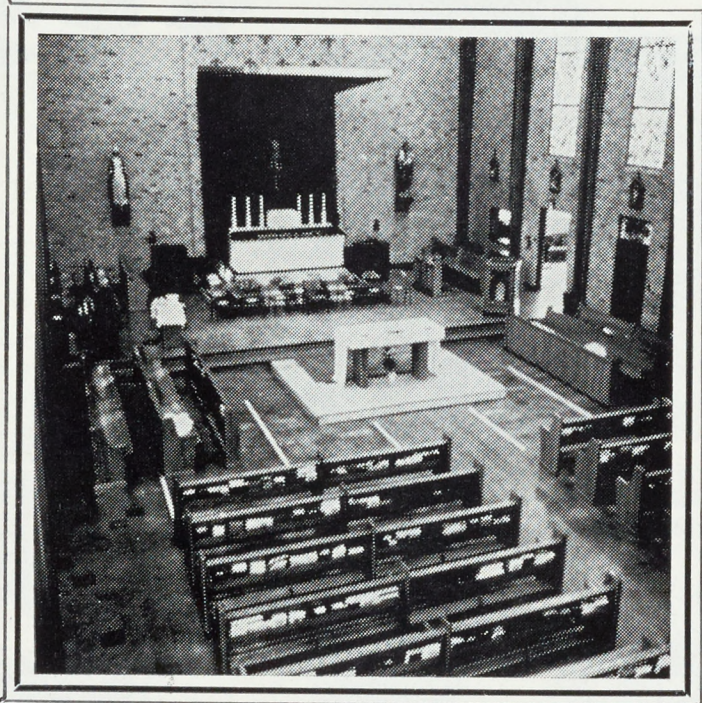


*Zot ! Zap ! Zing !
And A "Ray" of Light*

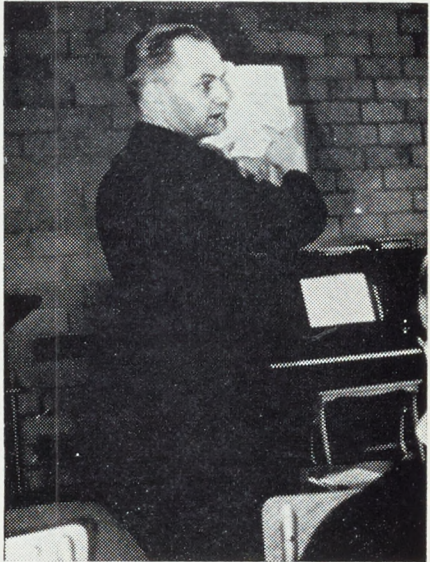
Mail — "Bags"



"Doc" Maes, M.D., L.S.M.F.T.

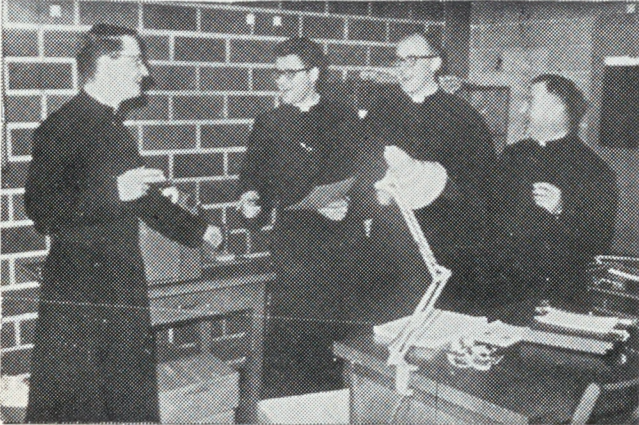


Operation — "Experimentation"



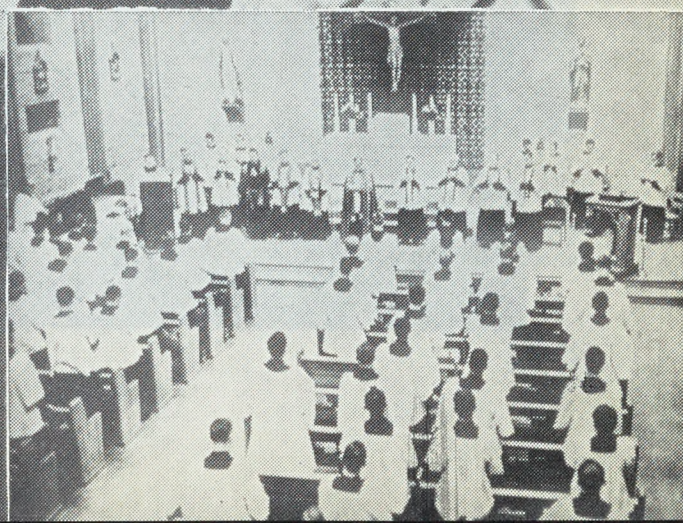
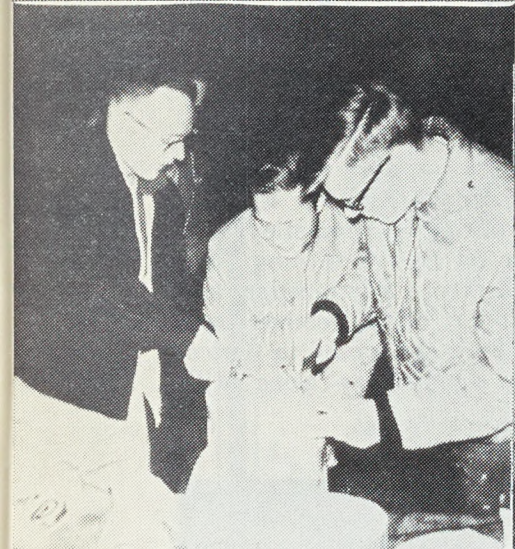
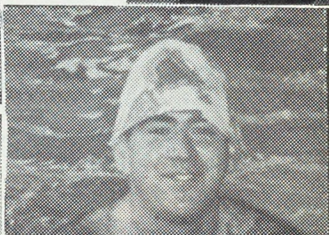
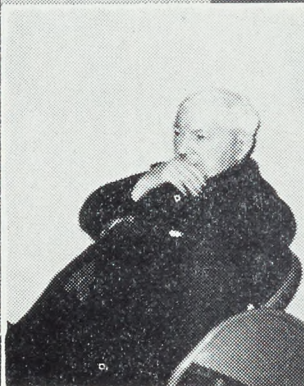
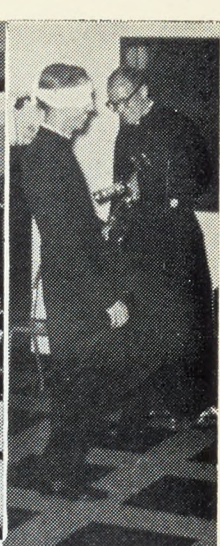
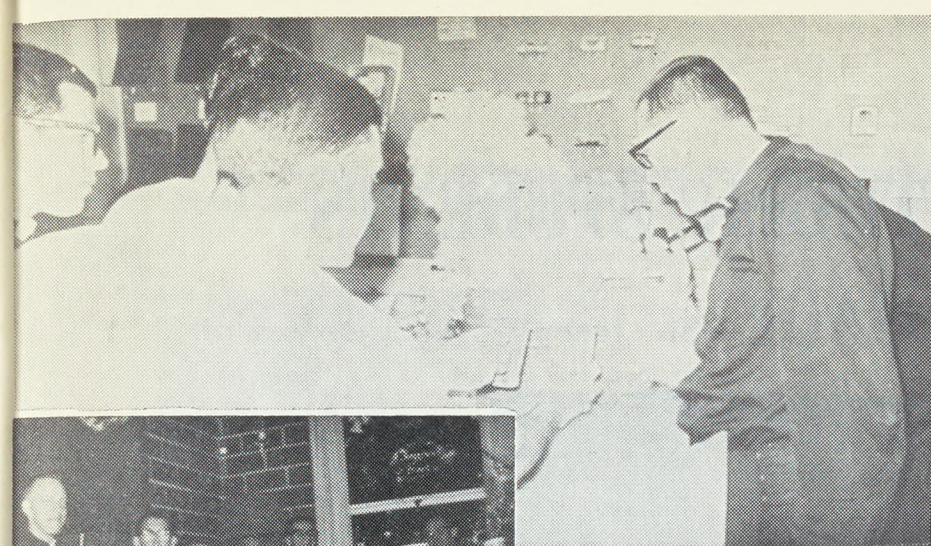
"Gif Attention"

"Sports Illustrated"



Inter Alia — "Freedom of the Press"





THE CANADIAN CATHOLIC STUDENTS

MISSION CRUSADE —St. Joseph's Seminary Unit

SINK OR SWIM! That was the situation of the C.C.S.M.C. at the beginning of this scholastic year. At times it appeared as though we had been submerged by the strong currents of a fast moving seminary life. However, we managed to stay afloat throughout the year.

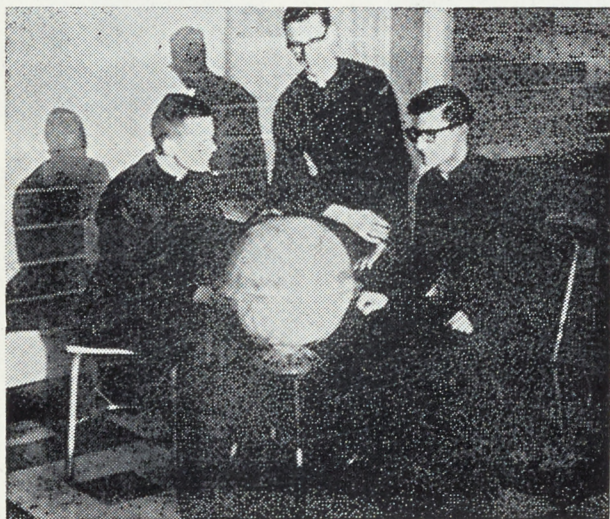
At our first meeting we responded to the tides of change and revision in the seminary and the Church in general by revising our constitution. Our aim was to eliminate unnecessary formalities and to promote a greater personal involvement. As an aid to bringing this about, membership in the mission unit was no longer made obligatory for the entire student body — strength does not always lie in numbers. The sincere interest of the faithful few in the mission apostolate was most gratifying.

Throughout the year we were fortunate to have several guest speakers. Among those represented were the Darjeeling Jesuit Mission in India and The Oblate Missionaries of the Immaculate, a Secular Institute. The Medical Mission Sisters sent us two excellent films on their African Missions and we had slides and a taped commentary describing the work of our own Canadian School Sisters of Notre Dame in Bolivia.

Our bingo night had to compete with the N.H.L. hockey game, but the fans averaged about fifty-fifty. Towards the end of the year interest began to pick up with regard to collecting used stamps and old newspapers — proceeds for the missions. Our cake auction, which took place after Easter, was a gourmet's delight.

With our limited funds we tried to assist various missions, but the demand was always greater than the supply. However, spiritual offerings are continually solicited and something of which all of us can and should give of abundantly. The cry of a starving child, of the have-nots, should ring in the ears of each and every one of us who have, and if our response is that of a true, Christlike love, it will come from our hearts as well as our pockets.

—Pat J. Quigley



Bishop Bokenfohr, O.M.I.

On the evening of March 30 we were fortunate to have two guest speakers from South Africa. His Excellency Bishop J. Bokenfohr, O.M.I., of Kimberley Diocese, gave an enlightening talk on the contrasting African situation of wealth and poverty, modernization and primitive civilization. Fr. Weber, O.M.I., comes from Pretoria Diocese. Having been born and raised in Africa, Father gave us a first hand commentary along with his excellent slides.



Father Weber, O.M.I.

President, P. QUIGLEY (centre)
Vice-President, B. McKERNAN
Secretary, J. MOLNAR

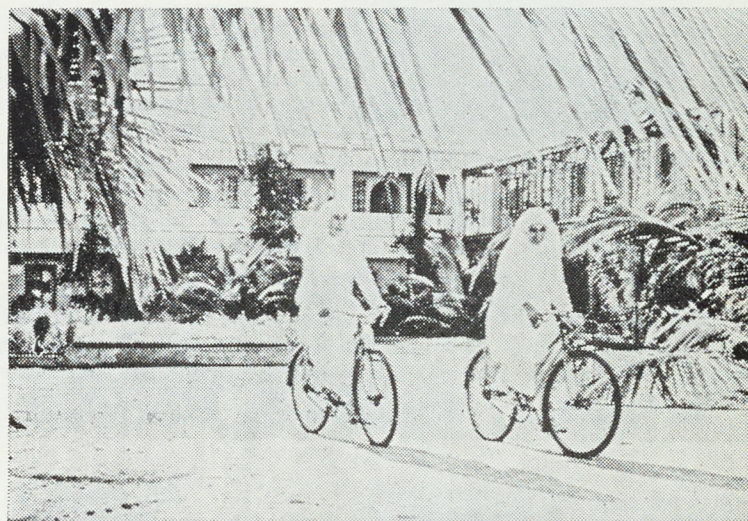
On November 14 slides and a commentary were presented to the student body by Father Prendergast, S.J., concerning the Canadian Jesuit Mission in Darjeeling, India, where Father has since returned.



September 30: the School Sisters of Notre Dame from Waterdown, Ontario, sent us a taped commentary and a choice selection of slides portraying their work in the South American country of Bolivia. Their work is primarily that of teaching in the schools and Indian Missions.



We received two excellent films from the Medical Mission Sisters of Philadelphia dealing with their African and Indian Missions on October 9.



Father Don Boyle, S.F.M., while home on leave, showed us a film produced by the Scarboro Fathers concerning the life of a Japanese Christian. Father was sent to Japan in 1960 and is presently stationed in the city of Osaka. (October 19.)

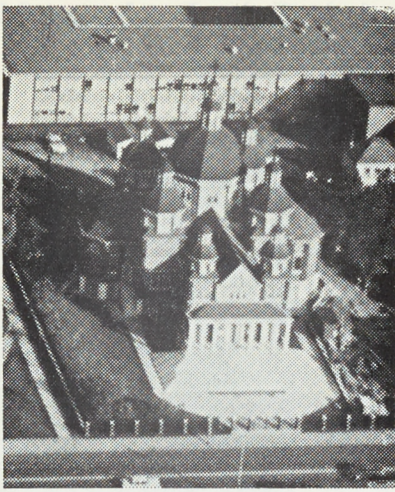


Miss Burniece Carr and Miss Theresa Hayes of The Oblate Missionaries of the Immaculate came out to the seminary on Dec. 5 and spoke to the student body concerning "The Secular Institutes".

On March 20 Miss Denise Caron and Gabrielle Einsle visited the seminary on their cross-country tour to stir up interest by young people to the possibilities of service overseas. They are both members of the International Catholic Auxiliaries, with headquarters in Montreal, and have themselves served abroad with the Auxiliaries, one of the major lay missionary groups in the Catholic Church. Miss Caron taught school in Brazil for three years and Miss Einsle, a native of Austria, taught in Korea.

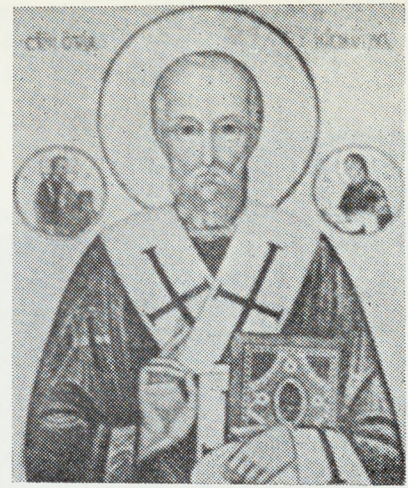


Father Ogle, a priest of Saskatoon Diocese, spoke to the student body on December 15 about his experiences in Brazil. Father was the first Rector of Pius X Seminary in Saskatoon before he was sent to work in the missions of Brazil, where he is at present.



St. Josaphat's Cathedral

ST. BASIL'S SOCIETY



Ikon — Byzantine Art

In response to communications from the Sacred Congregation of Seminaries and Universities urging the importance of knowledge and understanding of Oriental Christianity, the St. Basil's Society was founded in St. Joseph's Seminary in November, 1935. Since that time it has sought to deepen and broaden the knowledge of its members by acquainting them with the divers approaches of the various Eastern Rites to such matters as discipline, liturgy, and dogma. In keeping with this, but on a more immediate practical and local level, it has encouraged the growth of mutual understanding and respect between Latin and Ukrainian seminarians studying here.

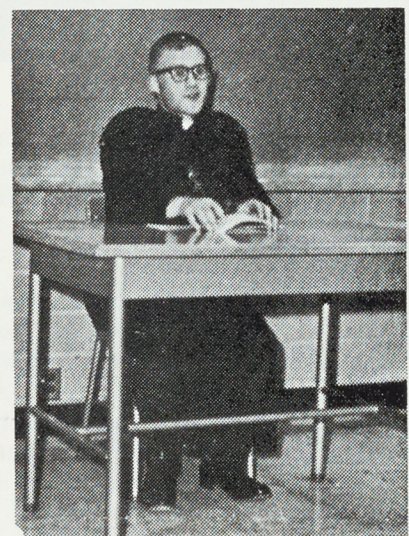
This year, the Society struggled, largely successfully, to make the adjustments necessary in view of the fact that its membership is now on a purely voluntary basis. To initiate its philosopher-members into the glories of Eastern Christendom visits were made to the Russian Orthodox and Ukrainian Orthodox cathedrals. Due to want of time, St. Joseph's Ukrainian Catholic Cathedral must await our annual May pilgrimage.

But this year was, above all, the thirtieth anniversary of the Society's founding. The occasion, March 5, was marked by truly inspiring lectures given by the Reverend Joseph Raya, Archmandrite of Jerusalem and pastor of St. George's Byzantine Catholic Church, Birmingham, Alabama. This very successful day was concluded with the Divine Liturgy, celebrated completely in English.

The executive this year comprised Brian Hubka, president; Herbert Ewing, vice-president; and Lee Graham, secretary.



Father Raya



Brian Hubka, President

== A CONVERSATION WITH FATHER RAYA ==

Surely the Reverend Joseph Raya was, without a doubt, the most extraordinarily remarkable man to have addressed the student body in the course of the year. That this Melkite priest, so esteemed by the hierarchs as to be Archmandrite of Jerusalem, should leave his parish in Birmingham, Alabama, and come to Edmonton on March 5 was itself extraordinary — it was, indeed, rendered possible only by the missionary zeal of Father Raya himself and by the generosity of the eleven bishops who contributed towards the expenses involved. But this will be forgotten; it is his message which will be remembered.

If we are to be Christians, if we are to conform ourselves to Christ, we must know Christ. This we do through the Church, which is a Christophany (a revelation of Christ and, through him, of God). The Roman mentality, to which most of us are heir, views this Church largely as a juridical society; Byzantine thought sees it as a transcendent reality and is primarily concerned with the local church. Both concepts have their value. Each complements the other. Each helps us to know Christ better by showing us different aspects of him.

But perhaps it will be the person of Father Raya which will be remembered better than anything else. A man of great knowledge and greater wisdom, and hence a man of great humility. A man of great love and great understanding, and hence a man who speaks the truth even when it hurts. A holy man, a man of God, a priest.

This then was our experience: the experience of the students and faculty of St. Joseph's Seminary, of the students of St. Stephen's College, and of Canon A. Edwin Thain.

St. Basil, glorious patron we thank thee. Glory to God !



ECUMENICAL ENCOUNTERS

Ecumenical Visit by Canon Thain — Dec. 2

A most impressive man — sincerely and extremely witty. He broke the ice for dialogue. The subject treated concerned the Principles of Union between Anglican and United Church. Canon Thain was very much influenced by the council and the spirit which it had created to better relationships between churches of all denominations. It was the Eucharistic table which kept us apart, he said — this was sad. He answered all questions sincerely, and he's an example of the minister in the ecumenical era. A man who is searching and influenced by the Spirit to new phases of religious dimension.

St. Stephen's College Seminar — Feb. 22

The theme for the seminar was "Labor-Church Relationship." Many questions were probed and some were adequately answered. What was most impressive of course was the intermingling of seminarians and ministry students in the halls of the college. The sharing of a common problem is a unity which brings forth adequate fruits and a promise of yet better results in the future.

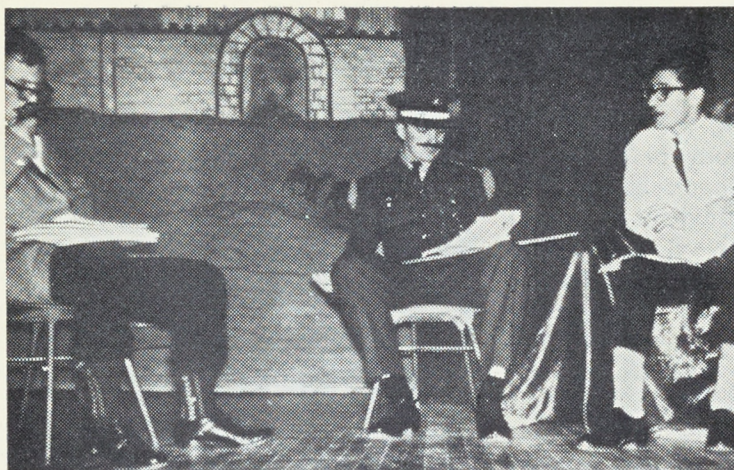
Rabbi Edwards was most outstanding. The usual slogan "Do - not just think" was essential to better the Church-Labor relation.

SEDER MEAL

We are grateful to Rabbi Ginsburg of Beth Israel Synagogue who conducted a Seder Meal here on March 31. It was with respect and enthusiasm that all participated in it. The Paschal or Seder Meal is closely related to the Last Supper and to the Eucharist. It is from this same Paschal Meal that we derive the structure for the sacrifice of the Mass. The Meal recalls God's past blessings and expresses the hope of God's future benediction to His people.

That all
may be
ONE
as Thou,
Father, in
me and I
in Thee.
That they
also may
be **ONE**
in us.

John xvi



We have failed



Such a sweet little thing



To be or not to be - that is the question

D R A M A

In the past two years St. Joseph's Drama Society has radically changed its emphasis from melancholic tragedy to a more lively trend, namely musical comedy. This transition is a consequence of the seminary's own "aggiornamento". The society was in want of re-vitalization; it needed something which would be exciting and different yet interwoven with the fabric of seminary life. It received the "boot" of up-dating last year when the drama director, John Rose, decided to stage the "Mikado". This production was a tremendous success and consequently prompted the society to attempt a similar production which, we are delighted to say, was an even greater success. The December 22 edition of the *Edmonton Gazette* gave this year's play, "Ali Baba and the Forty Thieves", an extremely favourable review. It described the sets as "out of this world", and, indeed the work of Lee Graham in this regard must be acknowledged as a superb job. The brilliant costumes were designed and made by Mrs. N. MacDonald and the ladies of St. John's Parish here in the city. The *Gazette* had an even more flattering statement about the director: it said, "This man has talent in a big way; his work is imaginative and his piano playing is impressive". With such remarks as these it will be difficult to live up to the standards set for us.

A musical, such as the kind we have had here at the seminary, involves, by its nature, a considerable number of people. Of course, this means mobilization of virtually everyone in the seminary including many members of the faculty. Such an undertaking challenges the resourcefulness, ingenuity and potential of the whole house. Many times the music has to be revised to suit our all-male cast, while at times entirely new compositions must be written. This year's play of "Ali Baba and the Forty Thieves" was changed considerably to suit the society's preferences. The finale in the last act was a splendid example of musical composition on the part of the director. The designs for the set were totally the creation of the set designer, and nine times out of ten were constructed from basic raw materials. Without over exaggeration it can be said that the Drama Society is one of the few 'platforms' that we have for this kind of artistic expression. Its production is one of the big events of the year and manifests a total spirit of cooperation and dialogue in the community.

We have also learned many practical lessons, such as how to work with a limited budget. It is surprising the amount of money that is needed for purchasing basic materials for such a production. If one does not know the cost of staging a play of this nature he soon will — we would have to put this under the category of "the shock treatment". There are a thousand and one things to buy and you can be sure that there will be many items you need which you had not thought necessary. All the art work on the set is done by hand. The props are built so as to be removed easily for set changes without being destroyed in the process. Our house "engineer", John Shaw, plans the lighting to suit the overall plan, but then arranges it to suit all the "superintendents". With



"H" is for HENRY



Curtain Call

all these things to be accomplished one soon learns the value of time and how to budget it accordingly.

Another point worth noting is that on such occasions the laity have a chance to meet the seminarians in something other than a "Roman Collar." These occasions also provide the seminarians with an opportunity to meet the laity in a social setting. Because of this the Drama Society has opened the door wider for the laity, thus making it advantageous for both the seminary and the laity. Both feel more in contact with one another; thus many of the old misconceptions about seminaries begin to fade away. We do not know what the future of drama holds in store for us, but we sincerely hope it continues the way it has for the last two years.

— W. A. LAFRENIERE

"ALI BABA AND THE FORTY THIEVES" — The story takes place in a forest outside the city of Bagdad. The secret cave of Shemseddin (leader of the robbers) is discovered and relieved of its treasure by Ali Baba. Shemseddin, a scheming rogue, seeks to avenge himself of what he considers a most "villanous theft." He disguises himself as an oil merchant and pays a visit to Ali Baba and his family. Shemseddin has brought with him forty large - economy - size oil jars in which he has thoughtfully hidden his forty thieves.

Morgiana discovers the plot and sneaks out to the garden where the jars are kept. She neatly solves the problem of getting rid of the thieves by filling the jars with good home-made boiling water. Shemseddin is also dispatched quite conveniently and all ends happily.



Hello Dolly !

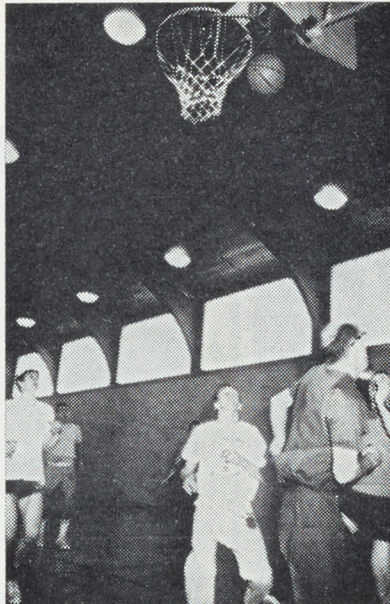
Gee Whiz, that's nice !

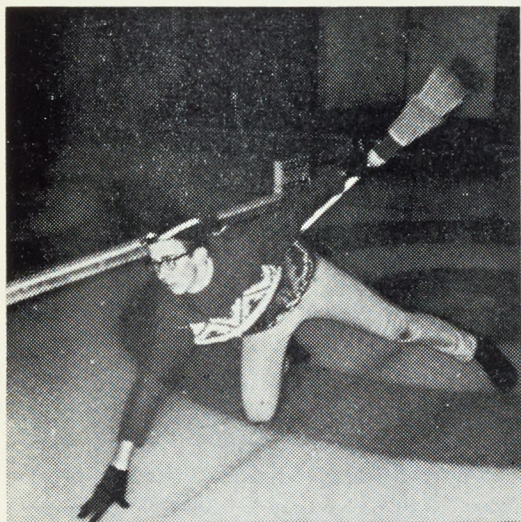
The Ali Baba Hop





SPORTS





Sports play an important role in the formation of a seminarian. Good health and physical fitness are essential elements of a young man's daily life in preparation for his future task. Sports here at St. Joseph's are designed to serve not as an end in themselves, but as a means to aid development of a young man with a healthy physical, mental, and emotional outlook, ready to face each day's round of prayer and study. Winning is important but being the "good" winner or loser is even more important and often more difficult. Running a team requires teamwork and running a league requires co-operation. These elements are of the utmost significance to the future priest. The seminarian can do no better than order his life to: PRAYER, STUDY, PLAY — in that order and *each* to the best of his ability.

September and return to the Seminary brought immediate response to the fine weather with the establishment of a 4-team "touch"-football league. There were no Jackie Parkers discovered but touchdowns were scored, bones were mended, cuts stitched; and somehow one team came out on top (it was either the "Gophers," the "Ground-hogs," the "Eagles," or the "Tiger-cats").

Under the able direction of Terrence Larkin, a fall softball league was also set up and flourished as long as the weather held.

Mid-November brought hurried preparation of the rink and the drawing up of 3 "A" League and 2 "B" League teams. Again goals were scored, bruises healed and again one team managed to emerge victorious. Our "All-Stars", under the guidance of Rev. Mr. Jerry Desmond, were beaten 5-4 by a team of students from the University of Alberta but managed to bounce back and take St. Anthony's College 4-2 before dropping a return game 2-1. On Philosophers' Day it was Philosophers 1 - Theologians 1 but later in the season it proved to be a different story as the Theologians took the young Philosophers 7-2.

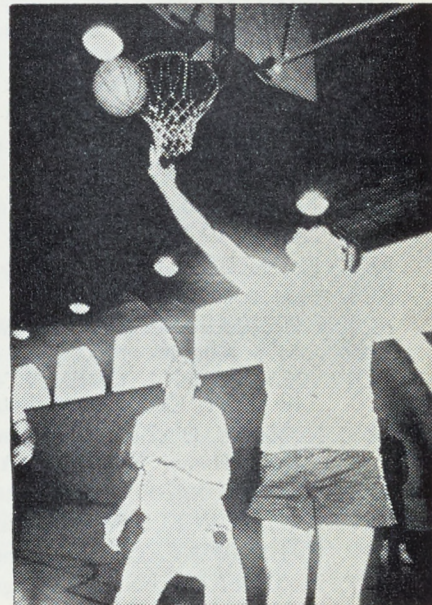
"Coach" Gerry Champlin took his basketball team to a 2-1 record, dropping an early season game to O'Leary High 38-33 before topping Vegreville 68-14 and St. Anthony's College 46-37.

Through the inspiration and hard work of Bob Guglich, a very successful curling league was initiated on Thursday afternoons at the St. Albert Rink.

With Spring came the revival of the softball league.

Our fine gym was always available with ample opportunity for all to partake in volleyball, badminton, table-tennis and weight-lifting. All in all a full, if not always victorious, year in sport.

—BILL SOMERVILLE



ALUMNITEMS

The Editor would like to thank all those Alumni who by their response to the questionnaire and their generous donations have helped to make the 1965-1966 edition of the VOX OVIUM a success.



Priest Alumni Who Have Received New Appointments Over The Past Year:



Monsignor E. Donahoe

Born on February 22, 1900, in Roseneath, Prince Edward Island, Monsignor E. Donahoe received his education first there, later at the Prince of Wales College, and finally at St. Dunstan's University. In 1924, after graduating, he began work with a food-store chain in the United States. Coming West in 1926, he first helped with harvesting in Saskatchewan and then entered St. Joseph's Seminary in Edmonton. No sooner had he been ordained in 1929 than, following the wishes of his archbishop, he journeyed to Rome for two years of study of Canon Law. His return in 1931 saw him posted as professor of this same subject at the Seminary. Despite the extra duty of bursar, he was tirelessly active in religious projects within the city. The people of the Leduc and Millet area remember his pastoral care during the absence of their resident priest for the five years of World War II.

The newly erected St. Patrick's Parish received him as pastor in 1949. Early in 1965, Archbishop Jordan named him Vicar General. The requirements of this new office he faithfully fulfills without relinquishing his pastoral charge. Honorary recognition of his sterling qualities came later that same year with word from Rome proclaiming him the Right Reverend Edmond Donohoe, D.P.

(The diocese which the Priests serve is in parentheses.)

- REV. JOHN ADAMYK '64 (Edmonton) — Assistant, St. Peter's Parish, Villeneuve, Alberta.
- REV. GERARD BEAUREGARD '36 (Vancouver) — Summer Pastorate, Word of God Mission on Bowen Island; part time Chaplain at the Immaculate Conception Oriental Hospital; weekly ministry at Holy Rosary Cathedral. Father mentions: "I proclaimed the Word in seven languages in this first Post Vatican II year. But I haven't used my native tongue yet — (Joval Canayen)".
- REV. JAMES CLANCY '55 (Calgary) — Pastor, St. George's Parish, Hanna, Alberta.
- REV. PAUL COUTU '61 (Voluntas Dei Institute) — Director, Voluntas Dei Institute; Director of Art Centre, Route 5, Princeville, P.Q.
- REV. CLEMENT GAUTHIER '63 (Edmonton) — Assistant, Sacred Heart Parish, Wetaskiwan, Alberta.
- REV. MARTIN HAGEL '62 (Calgary) — Assistant, Holy Name Parish, Calgary, Alberta.
- REV. FRANK HAYLEY '64 (Edmonton) — Assistant, St. Joseph's Cathedral, Edmonton, Alberta. (Father mentions that he has been or will be appointed Archbishop of Timbuctu — congratulations Father ? ? ?).
- REV. A. HENSEL '57 (Edmonton) — Assistant, Sacred Heart Parish, Edmonton, Alberta.
- REV. LEO KLUG '60 (Edmonton) — Assistant, St. Michael's Parish, Edmonton, Alberta.
- REV. ROBERT LING '62 (Edmonton) — Assistant, Holy Name Parish, Vermillion, Alberta.
- REV. R. LOWING '59 (Calgary) — Administrator, St. Bernard's Parish, Calgary, Alberta.
- REV. EDWARD LYNCH '59 (Edmonton) — Pastor, St. Anthony's Parish; teacher, Drayton Valley, Alberta.
- REV. JAMES LYNN '62 (Calgary) — Assistant, St. Michael's Parish, Bow Island, Alberta.
- REV. D. MacDONALD '55 (Edmonton) — Pastor, St. Columba Parish, Clandonald, Alberta.
- REV. CHARLES McLELLAN '58 (Calgary) — Pastor, St. Joseph's Parish, Vauxhall, Alberta.
- REV. GREGORY McLELLAN '49 (Calgary) — President, Southern Alta. Baseball Association; Pastor, St. Ambrose Parish, Coledale, Alberta.
- VERY REV. JOHN J. O'BRIEN '43 (Calgary) — Board of Canadian Hospital Ass'n of Canada; Chairman, Bishop's Representatives for Canadian Catholic Hospitals; Pastor, St. Gerard's Parish, Calgary, Alberta.
- REV. PATRICK O'NEIL '60 (Edmonton) — Resident Chaplain, St. Joseph's Hospital; Catholic Chaplain, Edmonton South Side Boy's Home, Edmonton, Alberta.
- REV. ROBERT PAPE '64 (Saskatoon) — Assistant, St. Francis Xavier Parish, Saskatoon, Saskatchewan.
- REV. E. F. PURCELL '48 (Edmonton) — Pastor, Innisfail, Alberta.
- REV. JOHN SWINKELS '54 (Vancouver) — Chaplain, Simon Fraser University; Pastor, All Saints' Parish, Coquitlam, B.C.
- REV. W. TRIENEKENS '61 (Calgary) — Assistant, St. Joseph's Parish, Calgary, Alberta.

The Class of 1964-65 Has Received The Following Appointments:

REV. GERALD BIOLLO — Assistant, St. James Parish, Vernon, B.C.
REV. THOMAS J. CULLEN — Assistant, Notre Dame Parish, Box 450, Dawson Creek, B. C.
REV. THOMAS G. CULLEN — Director, Office of Religious Education; Chancellor, Pro-tem, Res.: Corpus Christi Parish, 6350 Nanaimo St., Vancouver, B.C.
REV. BARRY DESMOND — Assistant, Sacred Heart Cathedral, 255 Nicola St., Kamloops, B.C.
REV. JAMES JORDAN — Assistant, St. Anthony's Parish, 5340 - 4 St. S.W., Calgary, Alberta
REV. DENNIS McDONALD — Assistant, St. Anthony's Parish, Box 1390, Drumheller, Alberta
REV. RUFIN MIKA — Assistant, St. Francis de Sales Parish, 6610 Balmoral St., South Burnaby, B.C.
REV. GORDON MITCHELL — Assistant, St. Martin of Tours Parish, Vegreville, Alberta
REV. ERIC NELSON — Assistant, St. Michael's Parish, 4720 Worcester Dr. S.W., Calgary, Alberta
REV. JOHN SCHUSTER — Bishop's Secretary, 910 - 7A St. N.W., Calgary, Alberta
REV. PHILIP SHINDUKE — Assistant, Assumption of B.V.M. Parish, 611-7 Avenue N.E., Calgary, Alberta

Appointments Of Priest Alumni Who Completed Their Studies Elsewhere

REV. MICHAEL O'CALLAGHAN '59 (ordained July 10, 1965) — Assistant, St. Andrew's Parish, Edmonton; Professor of Dogmatic Theology at St. Joseph's Seminary.
REV. ANDRE PIQUETTE '60 (ordained June 19, 1965) Auxiliary at St. Paul's Seminary, St. Paul. Teacher at Racette High School.

Deceased

REV. R. CUKJATI '60 (Archdiocese of Vancouver). Father suffered a fatal heart attack in Yugoslavia last fall on the eve of his return to Vancouver.

Pursuing Further Studies

REV. LAWRENCE FRIZZELL '57 (Archdiocese of Edmonton) Canadian College, Rome.
REV. JOHN R. McDONALD '63 (Diocese of Saskatoon) University of Ottawa. *"Working toward a Master's degree in Social Work since June last year, when I was relieved of duties as acting Priest Director of Catholic Centre in Saskatoon."*
REV. ORA McMANUS '57 (Archdiocese of Edmonton) Catholic University of America, Washington, D.C.
REV. RICHARD THEROUX '60 (Archdiocese of Edmonton) Catholic University of America, Washington, D.C.

Seminarians Who Took Part Of Their Priestly Training At St. Joseph's Seminary

ROBERT BURNS '65 (Archdiocese of Winnipeg) St. Augustine's Seminary, Toronto, Ontario.
DOMINIC CASSIDY '63, St. Paul's University Seminary, Ottawa.
DEREK GOVE '62 (Edmonton Ukrainian Eparchy) Res; Passeggiata del Gainicolo; Roma (Borghi), Italia.
BERNARD JORDENS '65 (Diocese of Victoria) St. Paul's University Seminary, Ottawa.
LEONARD KLUG '63 (Archdiocese of Edmonton) Scots College, Rome. Res.: Pontificio Collegio Scozzese, Via Cassia, Roma.
AL O'NEIL '65 (Archdiocese of Vancouver) Grand Seminaire, St. Boniface, Man.
LARRY PEDERSON '64 (Archdiocese of Edmonton) St. Paul's University Seminary, Ottawa, Ontario
DAVID SWAN '64 (Immaculate Heart Missions) Res: Immaculate Heart Missions Seminary, 721 Lawrence St. N.E. Washington D.C., 20017.
JACK VANZANDWYK '64 (Diocese of Victoria) Grand Seminaire, St. Boniface, Man.

Lay Alumni

DALE CHRISTENSEN '65 — Attending U.A.C. Res.: 23 Hanley Rd. S.W., Calgary, Alta.
RENZO CASTELLARIN '65 — Still at the books. Res.: Box 274, Blairmore, Alta.
EDWARD FLUET '62 — Student. Res.: Box 203, Barrhead, Alta.
GERALD FRKETICH '64 — Gerald is now an electronics technician for the Canadian Overseas Telecommunication. Res.: 1010 Bruce St., Port Alberni, B.C.
ROBERT KUNZ '63 — Bob is now medical assistant in the Royal Canadian Navy. Res.: ABMA Robert Kunz 65913 - H, Canadian Forces Hospital, HMCS Stadacona, Halifax, N.S.
HAROLD LEVER '62 — Harold is presently the office manager for a construction firm in Glace Bay. Res.: 62 Mansfield St., Glace Bay, Nova Scotia.
THOMAS MAGUSIN '63 — Since his leave from the Seminary, Thomas has been a Lay Apostle in the northland of B.C. for Bishop O'Grady. His main work of driving a bus is interspersed with general maintenance duties around the College. Res.: Prince George College, S.S. 1, Davis Rd., Prince George, B.C.
JOHN L. RICHTER '60 — John is farming in the Beiseker area. Res.: 267 Beiseker, Alta.
JAMES RING '62 — Jim, now the father of two, is presently teaching school in Dawson Creek. Res.: 10909 - 17 St., Dawson Creek, B.C.
RAYMOND MULVIHILL '62 — At present Ray is a Data Processing Clerk in Ottawa where he has been for the past two and a half years. He is anxiously awaiting the 16th of July, the date when planning will cease and the data processing will end momentarily for his marriage. In the fall he plans to work toward a degree in social sciences which, he hopes, will lead to a further degree in journalism. Res.: c/o 4515 Stanley Drive, Calgary, Alta.

DAUGHTERS OF JESUS

"ACTIONS SPEAK LOUDER THAN WORDS"

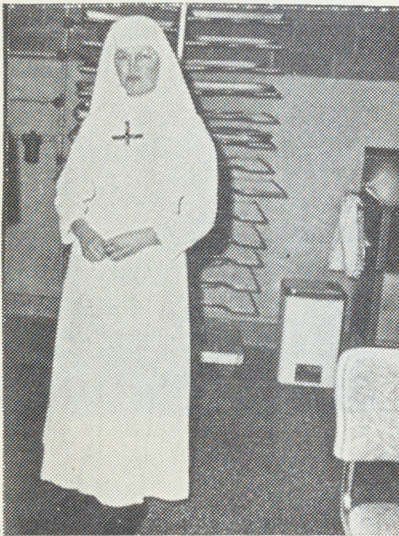


SR. ALCANTARA MARIE

The Superior of the Sisters was born in the Province of Quebec and is now in her 34th year of Religious life.



SR. MARIE ST. RODOLPHE was born in the Province of Quebec, but at the early age of six, Sister with her family moved to the Prairies of Saskatchewan. Sister has been a member of the Daughters of Jesus for 40 years.



SR. MARIE ST. SYLVAIN is a native Albertan and is now in her 31st year of Religious Life.



SR. LEOPOLD MARIE hails from the Province of New Brunswick, and is now in her 29th year of Religious Life.



SR. ARSENE MARIE comes from Cape Breton, N.S., and is now in her 27th year of Religious Life.



SR. MARIE PAUL ETIENNE was born in the Province of Quebec, and is now in her 18th year of Religious Life.

History Of The Daughters Of Jesus

The Congregation of the Daughters of Jesus came into existence in the year 1834, soon after the terrible years of the French Revolution. Father Noury, Dean of Dignan, Brittany, France, who had been forced to flee from his parish, returned to find his people sadly neglected. Because of his failing health, he was unable to carry out his plan of founding a religious community to cope with the situation. His successor, Father Coeffic, chose Perrine Samson, a devoted worker capable of directing other souls, to organize the Community. She became Mother Sainte Angele, the first Daughter of Jesus. In 1834, with a few companions, she made her vows.

In 1846, Mother Marie of Saint Charles was named Superior General. She is considered throughout the Institute as the co-foundress. During the thirty-eight years of her administration the little Congregation received great impetus. The Mother House and Novitiate were transferred from Bignan to Kermaria in 1860. A beautiful chapel was erected as a memorial of her own filial gratitude towards Saint Joseph. This chapel was paid for by the little offerings of the poor. At the death of Mother Marie of Saint Charles on May 3, 1884, seven hundred Daughters of Jesus were serving God and His people in one hundred parishes teaching six thousand children and tending a still larger number of patients.

At the turn of the twentieth century persecution raged in France. In 1902, a decree issued by Emile Combes ordered the expulsion of all religious teachers. Eighty schools conducted by the Daughters of Jesus were thus closed and the Sisters ordered to leave within forty-eight hours. A number of them willingly consented to leave their homeland. Storms scatter far and wide seeds which are free to germinate and grow in a new soil. So also is this true of persecutions. "The blood of martyrs is the seed of Christians." The hurricane which fell upon the Religious Congregation in 1902 compelled the Daughters of Jesus to seek elsewhere new fields of action. Belgium, England, Canada and the United States of America welcomed them. There, flourishing institutions have developed in which a multitude of patients are taken care of and thousands of children are educated.

Ever since the days of Mother Marie of St. Charles the Daughters of Jesus nursed a great desire: that Rome would approve the Congregation and the Constitutions. In 1954, this privilege was granted by His Holiness Pius XII. His Eminence Cardinal Valerio Valeri Prefect of the Sacred Congregation of Religious, was named Cardinal Protector of the Congregation.

Today, approximately 4,000 Sisters are working for the greater glory of God in France, England, Belgium, Cameroon (Africa), Canada, the United States, Honduras (Central America) and Rome.

The sole aim of the Congregation is to glorify God. Personal sanctity and generous fidelity to the works of the institute are the two means of attaining this end.

Teaching and nursing sum up all the active work of the Daughters of Jesus. Broad and varied are the scopes of the teaching and nursing professions.

Since the Renewal of Vatican II many have argued what the Sister should do and at what length the hemline should fall. Few have told us what she is.

At the Seminary our Sisters by their actions are daily telling us what they are. Daily in our community we see the Sisters carrying out their duties with all attention, welcome and dedication. The Sisters are a perpetual sign reminding us that everyone belongs to God and their lives are perpetual sacrifices in our midst reminding us that we, too, must continually offer ourselves daily to the Lord.

Sincere thanks, Sisters, for all your services to our community and may the fullness of God's grace always be with The Congregation of the Daughters of Jesus.

—Edward Sheridan



Among our many guests during the year was the Superior General of les Filles de Jesus, Mother Pauline-Marie, who honored us with her visit on February 17.

In her first years as a fille de Jesus, Mother Pauline-Marie was engaged in teaching music. And until her appointment last year as Superior General, she had been Assistant General for the previous eighteen years. This past year she visited the different houses in Canada, United States and also the Missions in Honduras. The purpose of her visits was to become better acquainted with all the Sisters and to examine the different problems of the Congregation which call for immediate solutions. Mother General will return to France in May where she will be involved in post-Conciliar renewal within the Order.

ST. JOSEPH'S SEMINARY SOCIETY

The Feast of Saint Joseph, March 19, 1961, was the day set as the official Foundation of St. Joseph's Seminary Society. The constitution was approved by the late Archbishop J. H. MacDonald and Archbishop Anthony Jordan in December of that year. From a very modest beginning the Society now has a membership well over the 6,000 mark.

On the Feast of the Ascension of Our Lord, May 31, 1962, the Society became affiliated, through a rescript from the Sacred Congregation of Seminaries and Universities, with the Pontifical Work for Priestly Vocations and is now entitled to the spiritual privileges granted by the Holy Father. These spiritual privileges include a Plenary Indulgence on the day of enrolment, on Major Feasts of Our Lord Jesus Christ, Major Feasts of the Blessed Virgin Mary and on Feasts of many of the Saints.

ST. JOSEPH'S SEMINARY SOCIETY is a union of Catholics whose principal aim is to promote the spiritual and temporal welfare of the Seminary by uniting their prayers and alms to the prayers, works and sacrifices of the Seminary Staff and Students. (A major project taken on by the Society this year is the publication of the Vox Ovium and more assistance to the Seminary Library).

THE SECONDARY AIMS OF THE SOCIETY are: (1) to promote the sanctification of its members; (2) to make its members more vocation-minded; (3) to foster devotion to St. Joseph.

MEMBERS ARE ASKED: (1) to say a daily prayer to St. Joseph for vocations; (2) to contribute their annual membership fee for the education of Seminarians; (3) to encourage new members to join the Society.

The Society is open to laity, religious and priests.

BENEFITS TO MEMBERS:

- (1) A special Mass is offered at the Seminary each week for all living and deceased members.
- (2) Members are remembered in a special way in the prayers and sacrifices of the Staff and Students of St. Joseph's Seminary.
- (3) Members will receive regularly a bulletin to keep them in touch with Society activities and projects.



PRAYER TO ST. JOSEPH FOR VOCATIONS

(to be recited daily)

O great St. Joseph, who heeded most faithfully the call of God and who protected with the utmost care the Christchild and His holy Mother, we beg you to help our young men and women to answer generously the call of the Master, and also to protect the vocation of those who have already entered the priestly or the religious life. (200 days indulgence)

Imprimatur:† J. H. MACDONALD
Archbishop of Edmonton
March 6, 1962.

It Costs Almost **\$2,500**

*To Educate ONE Seminarian
For One Year*



VERY FEW YOUNG MEN CAN AFFORD THIS OUTLAY
EVERY YEAR FOR SEVEN YEARS.



Won't YOU Help?

Give GENEROUSLY To The

Seminary Collection

On

May 15th, 1966

in

The Archdiocese of Edmonton



ENVELOPES ARE PROVIDED TO YOUR PARISH
CHURCH BY THE SEMINARY SOCIETY
FOR YOUR CONVENIENCE.

THE SEMINARIANS

THEIR HOME
ADDRESS

THE DIOCESE FOR WHICH
THEY ARE STUDYING

FOURTH YEAR THEOLOGY

DESMOND, Rev. Jerry	908 Desmond Rd., N. Kamloops, B.C.	Kamloops
AERTS, Rev. Christian	Tiggeltsestraat 14, Rysbergen, Holland	Nelson
CALDWELL, Rev. Richard	3033 Fifth St., Victoria, B.C.	Victoria
CAPO, Rev. Frank	2601 West 7th, Reno, Nevada	Reno
CURTIN, Rev. James	199 Edward St., Hespeler, Ontario	Hamilton
JOSEPH, Rev. Lidio		St. Boniface
KOCH, Rev. Michael	Box 338, Wilkie, Saskatchewan	Saskatoon
KRYZANOWSKI, Rev. Felix	Box 275, Wadena, Saskatchewan	Regina
LARKIN, Rev. Terrence	8207 Handley Ave., Los Angeles, California	Vancouver
SIGLER, Rev. Jason	105 Leroy St., River Rouge, Mich.	Winnipeg
TIGNER, Rev. James	16 Sherwood Cres., Red Deer, Alta.	Edmonton
BOWLER, Brother Des	3 St. Vital Ave., St. Albert, Alta.	O.M.I.

THIRD YEAR THEOLOGY

BAGNALL, Lawrence	720 Imperial Way, Calgary, Alta.	Calgary
CHAMPLIN, Gerald	2532 Homestead Rd., Santa Clara, California	Reno
FARRELL, John	36 Selkirk, Hamilton, Ont.	Hamilton
FORAN, Kenneth	2712 - 40 St. S.W., Calgary, Alta.	Winnipeg
HAFFEY, Frederick	Box 563, Princeton, B.C.	Vancouver
HUBKA, Brian	Box 186, Carmangay, Alta.	Calgary
KRATKO, John	7910 - 77 Ave., Edmonton, Alta.	Edmonton
		Ukrainian Eparchy
MacLENNAN, Donald	R.R. 4, Ripley, Ont.	Hamilton
*McGRATH, John	Freshwater, P.B., Nfld.	St. John's
QUIGLEY, Patrick	100 Berkley Rd., Galt, Ont.	Victoria
SHERIDAN, Edward	876 Quaint St., Secane, Penn.	Hamilton
ZUYDERWIJK, John	Vredebestlaan 94 Poeldyk Z-H, Holland	Victoria

SECOND YEAR THEOLOGY

GRAHAM, Lee		Calgary
LaFRENIERE, William	1042 - 105 St., N. Battleford, Sask.	Saskatoon
MAES, John	4107 - 16A St. S.W., Calgary, Alberta	Calgary
McKERNAN, Brian	10174 - 115 St., Edmonton, Alta.	Edmonton
MOLNAR, Joseph	915 - 3 Ave. S., Lethbridge, Alta.	Calgary
PEDERSON, Lyle	Box 1834, 4901 - 48 St., Camrose, Alta.	Edmonton
PERCIVAL, Raymond	2416 - 4 Ave. N.W., Calgary, Alta.	Calgary
ROSE, John	12838 - 122 St., Edmonton, Alta.	Edmonton
SCHMITZ, Albert	317 Broad St., Regina, Sask.	Regina
VEROBA, Bruce	Lampman, Sask.	Regina

FIRST YEAR THEOLOGY

EWING, Herbert	118 Don St., Kamloops, B.C.	
OWENS, John	Box 242, Eston, Sask.	Saskatoon
SHAW, John	2714 - 10 Ave "A", S. Lethbridge, Alta.	Calgary
SOMERVILLE, William	2720 Crescentview Dr., N. Vancouver, B.C.	Vancouver
STARKS, Richard	Madonna House Apostolate, Combermere, Ont.	Pembroke

THIRD YEAR PHILOSOPHY

BENOIT, Andre	Box 41, Chauvin, Alta.	Edmonton
DOHERTY, David	1724 - 22 Ave. N.W., Calgary, Alta.	Calgary
DOYLE, Patrick	Box 307, Claresholm, Alta.	Calgary
ELL, David	2004 - 21 Ave. N.W., Calgary, Alta.	Calgary
*FREY, James	1929 Wallace St., Regina, Sask.	Regina
HAGEL, Robert	Box 37, Beiseker, Alta.	Calgary
*LUKYN, Michael	750 Grand Blvd., N. Vancouver, B.C.	Vancouver
McGETTIGAN, Daniel	20 Torbay Rd., St. John's, Nfld.	St. John's
*McGRATH, Brian	7708 - 7 St. S.W., Calgary, Alta.	Calgary
PERRON, Victor	9747 - 93 St., Edmonton, Alta.	Edmonton
TROMAN, Robert	1118 - 18 St. "A", N. Lethbridge, Alta.	Calgary
*VIOLINI, Leo	223 - 11A St. N.W., Calgary, Alta.	Calgary

SECOND YEAR PHILOSOPHY

*ADAMS, Raymond	1528 - 15 Ave. S.W., Calgary, Alta.	Calgary
BURKE, Bernard	Box 61, Rockyford, Alta.	Calgary
*EMERSON, Gordon	4152 Capilano Rd., N. Vancouver, B.C.	Vancouver
*FENDALL, Dennis	2507 - 15A St. S.W., Calgary, Alta.	Calgary
*FERSTER, James	4211 Brisebois Dr., Calgary, Alta.	Calgary
FIORINO, Albert	1822 - 8 Ave. "A", N. Lethbridge, Alta.	Calgary
GUGLICH, Robert	St. Michael, Alta.	Edmonton
LAVOIE, Gerald	Box 123, Beiseker, Alta.	Calgary
LLOYD, Glenn	Apt. 306, 5977 Wilson Ave., S. Burnaby, B.C.	Kamloops
LORENZ, Dwayne	Box 52, Strome, Alta.	Edmonton
MAHYLIS, John	574 Redwood Ave., Winnipeg, Man.	Winnipeg
		Ukrainian Archeparchy
OLSEN, Patrick	6847 - 111 St., Edmonton, Alta.	Edmonton
SENGER, Eric	11485 - 106 St., Edmonton, Alta.	Edmonton
SHAW, Edward	Box 371, Vulcan, Alta.	Calgary
TROTTIER, Richard	Box 143, Carstairs, Alta.	Calgary
VANDOREMALEN, John	11 Gainsborough Dr., Calgary, Alta.	Calgary
WOODLOCK, Gerald	1411 - 96 Ave. S.W., Calgary, Alta.	Calgary
WOYTIUK, Ronald	Box 25, Krydor, Sask.	Saskatoon
		Ukrainian Eparchy

FIRST YEAR PHILOSOPHY

BUCHER, Robert	620 - 26 Ave. N.W., Calgary, Alta.	Calgary
CHRISTIE, Joel	10441 Sask. Dr., Edmonton, Alta.	Edmonton
COUPAL, Gregory	1116 - 105 Ave. S.W., Calgary, Alta.	Calgary
DZIADYK, John	1833 - 11 Ave. S.W., Calgary, Alta.	Edmonton
		Ukrainian Eparchy
LENT, John	10659 - 61 Ave., Edmonton, Alta.	Edmonton
*LORENZ, Delbert	Hayter, Alta.	Edmonton
MAJEAU, Brian	R.R. 1, St. Albert, Alta.	Edmonton
McKINNON, William	4553 Midlawn Dr., N. Burnaby, B.C.	Vancouver
MOLLOY, Thomas	2240 - 25 St. S.W., Calgary, Alta.	Calgary
PAQUETTE, Donald	13020 - 113 Ave., Edmonton, Alta.	Edmonton
SCHLEPPE, James	Box 11, Beiseker, Alta.	Calgary
WOYTIUK, Harvey	Box 25, Krydor, Sask.	Saskatoon
		Ukrainian Eparchy

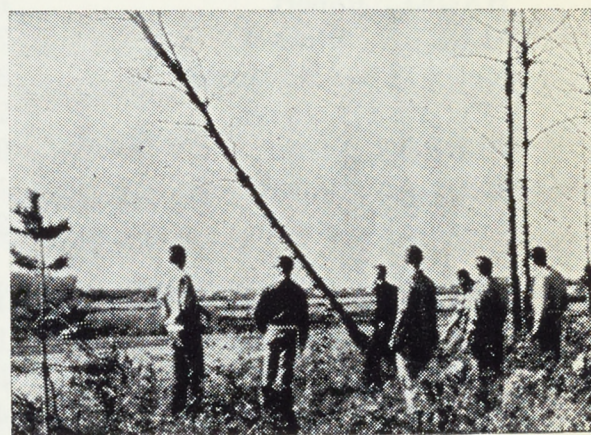
* Left during the year.

*They Also Serve Who
Only Stand and Watch*



Halley's Comet?

Toothpicks Away !



Back On The Farm



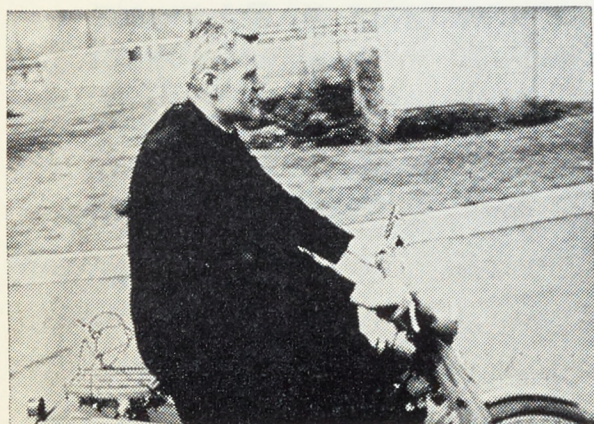
Tarzan And The ?



My Basket Overfloweth



Pepsi Honda?



Peter, Paul And Mary in Disguise



PATRONS

The students of the Seminary would like to thank all those who through their generous donations have made the 1965-66 edition of the VOX OVIUM a success.



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The Seminary crest is oval in shape, and divided into three sections. In the upper part is a branch of seven lilies, symbolic of St. Joseph, patron of the seminary. It also signifies purity of life which should characterize the Priest.

In the lower left panel, there is a plough, indicating the labor of the divine Husbandman in the Archdiocese. The plough is an ancient heraldic symbol of preparation, so it could also represent the preparation of the souls of future Priests to receive the seeds of divine grace and power.

At the lower right is the coat of arms of the Province of Alberta, the field of endeavour for the majority of the students. The wheat field could also be said to symbolize the rich harvest of souls to be reaped by a faithful and devoted priesthood.

The cross at the top of the crest signifies that the Seminary is under Archiepiscopal jurisdiction. The Archbishop's cross really has only one traverse, but a double traverse has become popular under the mistaken belief that it represents an Archbishop.

The motto at the bottom are the words of Our Lord, "Exiit qui seminat" (The sower went out), from St. Luke VIII:5, and need no explanation. What more appropriate words could be found for an institution dedicated to the task of training and sending forth young priests to sow the seed of the word of God?

(Bibliography: "The Western Catholic", June 14, 1928, and an article by Rev. P. O'Sullivan in our 1945 yearbook).

	L O R D

Your peace.
Where there is hatred, let one sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness,
light, and where there is sadness joy.

SAINT - FRANCIS



L O R D

*make me an instrument of Your peace.
Where there is hatred, let me sow love;
where there is injury, pardon; where
there is doubt, faith; where there is
despair, hope; where there is darkness,
light, and where there is sadness joy.*

*O, Divine Master, grant that I may not
so much seek to be consoled as to
console; to be understood as to under-
stand; to be loved as to love; for it is in
giving that we receive; it is in pardoning
that we are pardoned; and it is in dying
that we are born to eternal life.*

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